He is Omniscient
A Course on the Knowledge and Science of Islam
– 2 –

Knowing the Imams

Volume 13

The Hadith of Two Weighty Things (*Thaqalayn*)

Allamah Sayyid Muhammad
Husayn Husayni Tihrani

Translated by
Rahim P. Dawlati and Latimah-Parvin Peerwani

Editor
Sayyed Khalil Toussi

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Great Books of the Islamic World

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'Allāmah Sayyid Muhammad Ḥusayn Ḥusaynī Ṭihrānī

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Great Books of the Islamic World

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Printed in the United States of America.
Library of Congress Cataloguing-in-Publication Data
Allamah Ḥajj Sayyid Muhammad Husayn Husayni Tihrani
Knowing the Imams, Volume 13
• 1. Islam. 2. Shiism. I. Title II. Author
Volume 13

ISBN 10: 1-56744-676-0
ISBN 13: 978-1-56744-676-0

Note: While it is common in Persian or Arabic to place blessings on the Prophet or the Imams (you may find an "as," "s" or "pbh" something similar after the names of the Imams), it is not common practice in an English text. Readers should just say the phrase of blessings in their heart when they see reference to the Prophet or Imams.

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INTRODUCTION

In the name of God, the Compassionate, the Merciful

We wrote the twelve volumes of *Knowing the Imams* that belong to the series *A Course on Science and Knowledge of Islam* in 180 lessons. We thank the Almighty God that we did fulfill our promise and completed all the promised twelve volumes on the tenth of Jamādi al-Ulā, 1408 AH.

When we resolved to write the course of *Knowing God*, we thought it would be better to write about the practical and theoretical aspects of monotheism, and following it, the book of *The Celestial Light of the Qur'an* from the main series, *The Celestial Lights*, and then to begin compiling the series of *Knowing God*.

The writing of *Cognitive and Concrete Monotheism* took nearly five months, and *The Celestial Light of the Qur'an* in more than four volumes took another year and seven months, so on the whole, the writing of *Knowing God* was delayed for two years.

Today is the 25th of Rabī' al-Thānī, 1410 AH, and as I was going to begin this series of books, it came to my mind that it would be better if six more volumes were to be added to the volumes of *Knowing the Imams*, because, although praise be to Almighty God the series of *Knowing the Imams* was in every other aspect comprehensive and complete, something, I thought, was missing from it, and it was that the Hadith Thaqalayn was not explained in detail and sufficiently. Although on many occasions this hadith has been addressed, and also explained by means of the chains, it has not been explained by the most authentic chains of the Shi'a. So it deserves to be explained in detail and expounded by the reflection of the Shi'a as well the Sunni brothers. Second, there will also be a discussion of the description of the Shi'a creed, the reality of Shi'ism, the priority of the Shi'a creed over other creeds, and the necessity of following the Shi'a creed.

This part contains some problems and questions of its own, such as the question of the Return, the existence of the twelfth Imam, the concept of *badā* in Shi'a thought, and the issue of association [with the Household of the Prophet Muhammad] and dissociation [from their enemies]. If someone associates with the progeny of the Prophet but does not dissociate from their enemies, he is not a true Shi'a. Apart from these, the criteria are to believe in them, to be under their guardianship, and to consider their commands as necessary. Among the distinctive points are that most Sunnis consider any decision and deed by rulers to be justice, so combat against oppression and violence, being under the banner of a transgressor, tyrant, or aggressive man, or even fighting for him, and assisting him in his government

are not considered primary duties. For example, Ahmad Ibn Ḥanbal considered Khālid Ibn 'Urfuta, whose commentary is in *Iṣābah*, to be a righteous man, although the leadership of the group of soldiers of Omar Ibn Sa'd was with him on the day of 'Āshurā; also, Shimr Ibn Dhi al-Jushan and some others whom they mention in commentaries are considered by them to be trustworthy. The twelve Shi'a Imams, however, believe in the necessity of obeying the Imam, whether fighting alongside him or not.

In this section, we will deal with the concept of the Imam, its derivation, and the specification of its technical meaning in Shi'ism (this refers to the Infallible Imam and not to any leader); the meaning of exaggeration [in religious belief (*guluw*)] in Shi'ism, because many great Sunni scholars consider the Shi'a to be exaggerators (*ghālī*); the course of hadiths from the time of the Prophet, the course of Sunni hadiths collected after a hundred years [from the death of the Prophet]; *ijtihād* [of law] in Shi'ism and the doors of *ijtihād* being closed in Sunnism, and their restriction of the religious law to four schools; the guardianship of the Imam and the scope of his authority; the guardianship of the jurisprudent and its boundaries; a discussion about the station of Imam Ṣādiq and his statue in Shi'ism; and the meaning of *jihād* and immigration [as a ritual] at the time of Imam and that the concept of "immigrant" is not applied to anyone except to those who attempt to know the Imam of the time as Proof (*Ḥujjat*). These topics will be presented in the six coming volumes of *Knowing the Imams*, so the total volumes in this series will be eighteen. Then we will turn to writing the course on *Knowing God*. There is no success except through God. We rely on Him and turn to Him for His help.

Lessons One Hundred Eighty-One to One Hundred Eighty-Five

LESSONS ONE HUNDRED EIGHTY-ONE TO ONE HUNDRED EIGHTY-FIVE

In the Name of God, the most Compassionate, the most Merciful

On the infallibility of the prophets and the Imams, upon them be peace

And blessing be upon Muhammad and his pure Household, and may God's curse be on his enemies from now until the Day of Resurrection! And there is no power or strength except for the Lofty Glorious God.

The wise God states in His Noble Book:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِين مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ.

Muhammad is but a messenger, messengers [the like of whom] *have passed away before him. Will it be that, when dies or is slain, will you turn back on your heels? He who turns back on his heels does no hurt to God, and God will reward the grateful* (3:144).

This verse was revealed at the Battle of Uḥud about those who deserted the battle because of the vicious attack by the enemies, and left the Holy Prophet all alone on that battlefield, apart from Imam Ali and a small number of fighters like Abu Dujānah Anṣārī[1] and Sahl Ibn Ḥunayf, who were there with the Prophet to defend him against many enemy forces who were mercilessly throwing stones, [firing] arrows, and [throwing] spears at him or attacking him with swords.

This verse, from *Āl 'Imrān*, clearly explains the situation:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ. إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ. وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ.

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ. وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ. وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِين مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ. وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ. وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ. فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

...so do not be feeble, nor grieve, for you are superior if you are believers. If a wound has afflicted you [in the Battle of Uḥud,] *the opposite group had also received such wounds* [in the Battle of Badr]*; and We deal out such* [loss and victory] *days among the people so that God may attest those who believe and accept witness from among you—and God does not like the wrongdoers. And that God may purify the believers, and destroy the unbelievers.*

Do you suppose that you would enter Paradise without God knowing those of you have struggled and who are patient?

You were indeed longing for death [in the way of God] *before you encountered it; but when you faced it you were* [just] *looking on!*

And Muhammad is but a messenger, like the messengers who passed away before him. If he ever passes away or is killed will you turn to your heels? Not anyone who turns back on his heels will harm God in any way, and God will reward the grateful.

And no soul dies except by the leave of God, [and] *at a specific time. Therefore, anyone who wants the reward of this world, We give him of it; while We shall give more to anyone who wants the reward of the Hereafter—and We will reward the grateful.*

And many a prophet has fought alongside with so many devoted men. They did not fail despite what afflicted them for the sake of God—they neither weakened nor gave in and God loves the patient.

And their cry was nothing else but: "Our Lord, forgive us our sins and our excesses in our interests. Make our footsteps firm and support us against the unbelievers."

So, God will give them the reward of this world and the finest reward of the Hereafter, for God loves the virtuous (3:139–48).

Our great master 'Allāmah Ṭabāṭabā'ī, regarding this verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

and

أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

states: "The meaning of 'you turn back' is not escaping from the battle, but rather turning to blasphemy and a state of disbelief. It does

not mean escaping the battle because of the death of the Prophet, but rather their conditions after his death—whether they turn away from Islam."

Proof that it does mean turning away from the religion is the following:

وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ. إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ.

...while another group, anxious only about themselves entertained false notions about God, notion of ignorance. They say, "do we have any role in the matter," say, "Indeed the matter belongs totally to God." They hide in their hearts what they do not disclose to you. They said, "If we had anything to do with the matter, we would not have to fight here." Say, "Even if you were in your own homes, those to whom slaying was appointed would have left forth to the places where they were to lie, so that God might try what was on your minds, and that He might prove what was in your hearts—and God is aware of the secrets in the breaths. Surely those of you, who turned away on the day when two hosts met, were tripped up by Satan because of something they had earned. However, God forgives them, for indeed God is the most Clement, Forgiving (3:154–55).[2]

These verses say that they only care about saving themselves and still hold the false beliefs of the Time of Ignorance. They went astray in the religion, and the outcome was that God's Prophet was left all alone on the battlefield.

Moreover, we see similar desertion from the battlefield and disloyalty to the Prophet at the Battles of Ḥunayn and Khaybar. However, God did not address them in the same way or refer to their desertion in the same way:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ.

...and [also] *at the Battle of Hunayn when your own numbers amazed you; yet it did not spare you in any way. And the earth, though so spacious, seemed cramped for you, and then you turned back in flight* (9:25).

Hence, turning back on their heels [in 3:144] truly does mean returning to their previous disbelief.

The resultant meaning of the verse is that Muhammad, like other messengers, is a messenger from God; he has no other function than to deliver the messages of his Creator, and has no power or authority of his own. All power, authority, and mandate is from God. The religion is also God's and His alone. So why is your belief dependent upon [the Prophet's] being alive? For it is clear that you are going to forsake establishment of your religion if he dies or is killed in the battle. Then you will turn back on your heels and adopt error after having being guided.

This thread is the strongest proof that at the Battle of Uḥud, when the oven heated up, they thought that the Prophet had been killed, so thereupon they slipped away and fled from the fighting. This is recorded in the histories and hadiths, like the hadith of Ibn Hishām in *al-Sīrah*, where Anas Ibn Naḍr, who was Anas Ibn Mālik's uncle, said to Omar Ibn Khaṭṭāb, Ṭalḥat Ibn 'Ubaydallāh, and some of the other Muhājirs and Anṣārs, who had stopped fighting and freed themselves from the battle: "What is stopping you?" They said: "God's Messenger has been killed!" He said: "What use to you is life after his death? Die for what God's Messenger has died!" He then faced the enemy (*al-qawm*) and fought until he was killed.

In short, they fled and dropped their weapons because their faith subsisted only through the Prophet, remaining only as long as he was still alive, and ending when he died—i.e., they chose desire for worldly reward over belief. This is what God reproaches them for. Support for this claim is in God's subsequent words:

وسَنَجْزِي الشَّاكِرِين.

...and God will reward the grateful. God, the Most High, repeats this statement in the next verse:

وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الآخِرَةِ نُؤْتِهِ مِنْهَا.

...and he whose aim is the reward of the world, We will give it to him, and whoever is after the reward of the Hereafter We shall give him it. And He has added:

وسَنَجْزِي الشَّاكِرِين

which is very important to take into consideration.

And we can tell from the context that this phrase:

وَسَيَجْزِي اللهُ الشَّاكِرِين

is like an exception to what precedes it. This is evidence that there was no turning on their heels [or even forward facing retreat], or anything else giving the impression of so doing such as slipping away or

turning around by some of the Prophet's companions; they are the grateful ones.

True gratitude (*shukr*) means acknowledging blessings [coming from God]; the opposite, i.e. *kufr*, means hiding and covering up [these blessings]. Acknowledging blessings means making appropriate use of them according to the Bestower's wishes, and remembering the Bestower orally—through praise—and mentally (*qalban*), without forgetting. Therefore, giving thanks to [God] for any of His blessings means remembering Him when making use of [that blessing], appropriately according to His intention and not transgressing.

We know that there is not a single thing that is not one of God Almighty's blessings. God wants His blessings to be used only in service to Him. He states:

وَ آتَاكُم مِن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَةَ اللهِ لَا تُحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ.

...and God gave you some of everything you asked of Him. If you want to count God's blessings, you will not be able to number them; surely man is a very ungrateful wrongdoer (14:34).

So thanking God for His blessings means obeying Him with regard to [those blessings], and at the same time remembering His position as Lord.

Thus the utmost unrestrained thanksgiving to God means remembering Him without ever forgetting, and obeying Him without ever disobeying Him. Thus

وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

...and be thankful to Me; and be you not ungrateful [to Me] (2:152) really means, remember Me through remembrance unadulterated by any heedlessness, and obey Me through obedience of My commandments unadulterated by any disobedience, without listening to anyone who says it is a commandment to do something impossible. Such words stem from lack of reflection upon these truths and lack of subservience.

In some of the previous discussions it became clear that there is a difference between saying:

الَّذِينَ أَشْرَكُوا، وَالَّذِينَ صَبَرُوا، وَالَّذِينَ ظَلَمُوا، وَالَّذِينَ يَعْتَدُونَ

"Those who attribute partners [to God], those who are patient, those who do wrong and those who transgress," and saying:

مشرکین، صابرین، ظالمین، معتدین شارکین

"Attributers of partners [to God], the patient, the wrongdoers and the transgressors." Therefore, when we say

شاکرین

it means they are always in the state of praising and giving thanks to God. So it is clear that one must not remember the blessing for its own sake, but feel and remember God within that blessing.

It is clear from the above that thanksgiving is only achieved when a servant is sincere to God and constantly remembers Him. So the grateful are those who are sincere both in theory and practice to God, so that Satan loses hope in deceiving them.

This fact becomes quite clear from what God tells us Satan said:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ، إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ.

...he said, "So by Your Might and Power, I shall mislead them all, except for those of Your servants who are Your protégés" (38:82–83).

Moreover, God, glory be to Him in the highest, stated:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ، إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

...[Satan] *said* [to God], *"My Lord, since You have let me go astray, I shall make the earth seem attractive to them; and I will lead all of them astray, except those of Your worshippers who are* [Your] *protégés"* (15:39–40).

According to these verses, the only exceptions Satan makes are [God's] protégés. God endorses this without any refutation.

God states:

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ. ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ.

...[Satan] *said, "Now that You have led me astray, I will also sit in ambush* [to mislead] *them off Your Straight Path; then I will come at them from the front of them and from behind of them, on their right hands and on their left hands. Then You will not find most of them grateful"* (7:16–17).

Here, the sentence *then You will not find most of them grateful* is a quasi-exception [meaning a few of them are grateful]. He substitutes for "protégés" (*mukhlaṣīn*) "the grateful" (*shākirīn*). The only reason for this change is that the grateful are the protégés in whom Satan has no hope, and to whom he can do nothing. Satan's function, work, and ploy is nothing other than to make man forget the position of the Creator, to commit sin. [However, his cutting instrument and weapon and blunt—they do not have any effect on those protégés drowned in a sea of remembrance of and devotion to God. They are those from whom no disobedience issues, like a propensity deposited in their souls].

One of the verses that prove what we have said is a verse about the Battle of Uḥud:

إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ.

...surely those of you, who turned away on the day when two hosts met were tripped up by Satan because of something they had committed. However, God forgives them, for indeed God is the most Clement, Forgiving (3:155).

If the foregoing verse is read along with the verse under discussion:

وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

as well the next verse:

وَسَنَجْزِي الشَّاكِرِينَ

its complete meaning will be understood.

Therefore, the verse under discussion refers to some of the believers who did not stop fighting, nor despair and refuse to carry out God's command at the Battle of Uḥud, so God praises them as being grateful. God states that Satan has no way to mislead them and has no hope in them.

In the whole of the Qur'an, the term "grateful" has only been used as an adjective in these two verses starting with:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

and

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ.

But in neither of these two verses is the greatness and amount of their reward mentioned.[3]

The authentic Sunni narrations unanimously record that at the Battle of Uḥud, Abu Bakr received no injuries, and both he and Omar took shelter on the mountain. They thought Muhammad had been killed, and stopped fighting. On the other hand, Othman also ran away from the battle and hid somewhere for three days, after which he went back to Medina. It was Ali Ibn Abi Ṭālib along with Ḥamzah, the Master of the Martyrs, Abu Dujānah, and Sahl Ibn Ḥunayf Anṣārī, who rose up and attacked the enemy and dispersed their armies. They were with the Prophet right from the beginning to the end, and were ready to die defending his life.

Wāfidī in *al-Maghāzī* and Ṭabarī and Ibn Athīr in their *Tārīkhs* have narrated that the chief standard bearer in the Quraysh's army, who was from the tribe of Banī 'Abd al-Dār, and was called Ṭalḥah

Ibn Abi Ṭalḥah, stopped in front of the Muslim army and laid down a challenge for one of them to fight him, saying: "O you companions of Muhammad, do you believe that by killing us with your swords, God will send us to Hell, but when you are killed with our swords you will be taken to Paradise? Now is there a brave man among you for God to expedite to Heaven by my sword, or to expedite me to Hell by his sword?"

It was then that Imam Ali advanced toward him saying: "Yes, that is what you say; I will not let you go until I send you to Hell with this sword of mine, or you send me to my promised Paradise with your sword!" Then soon after, Imam Ali struck him and cut off his right leg; he fell to the ground and the Prophet cried: "Allāhu Akbar!"[4]

After that, some of the tribe of Banī 'Abd al-Dār, one after another, picked up the enemy banner, but Ali slew them all. Their banner fell on the ground and there was no one else to take it.

Ṭabarī and Ibn Athīr narrate that when Imam Ali killed the enemy's standard-bearers, the Prophet saw a group of pagans, and said to Ali: "Attack them!" He attacked them, scattering them and killing 'Amr Ibn Abdullāh Jumaḥī. Then the Prophet saw another group, and said to Ali: "Attack them!" He attacked them, scattering them and killing Shaybat Ibn Mālik. At that point Gabriel said:

يَارَسُولَ اللهِ! إِنَّ هَذِهِ لَلْمَوَاسَاة.

"O God's Messenger, this truly is solidarity (*muwāsāt*)."

The Prophet said:

إِنَّهُ مِنِّي وَأَنَا مِنْه.

"He is of me and I am of him." Gabriel said: "And I am also of you." At that very moment a voice was heard saying:

لَا سَيْفَ إِلَّا ذُو الْفَقَارِ[5] وَلَا فَتَى إِلَّا عَلِي.[6]

"There is no sword except Dhu al-Faqār, and no [other] hero except Ali!"

Mīr-Khānd cites this noble hadith in his book *Rawḍat al-Ṣafā*, and after extensively discussing the nobility and bravery of Imam Ali, especially on the Day of the Battle of Uḥud, he says:

> Ḥāfiẓ Abu Muhammad Ibn 'Azīz narrates in *Ma'ālim al-'Itrat wa al-Nubuwwat* from the mother of Qays Ibn Sa'd, who heard from his father that Ali said:
>
> > I was struck by sixteen blows at the Battle of Uḥud. I fell to the ground from four of them,[7] and a man with a smiling face and

> smelling pleasantly came to me and said: "Advance on them, because you are obedient to God and His Messenger." When the battle came to an end, I went to the Prophet and told him, so he asked: "Ali, do you know that man?" I said: "No, but he looked like Diḥyah Kalbī." [The Prophet] stated: "May God delight your eyes; it was Gabriel!"

Muhammad Ibn Ḥabīb says in *Amālī* that when most of the army of Islam had been routed, waves of unbelievers advanced on God's Messenger like the waves of the sea. Nearly fifty cavalrymen approached him. It was then that Ali stood up against them, drew his sword, and killed the distinguished men among them, such as the sons of Ṣafwān 'Awf, Abu al-Sh'athā', Abu al-Ḥamrā', and six more of the sons of Abu Sufyān.

One biographer writes that after this event, Gabriel went to the Prophet and said:

يَا مُحَمَّدُ إِنَّ هَذَا لَلْمُوَاسَاةُ وَلَقَدْ عَجِبْتُ لِمُوَاسَاةِ هَذَا الْفَتَى.

"O Muhammad, this truly is solidarity. I am surprised at this young man's solidarity!"

The Prophet said: "Yes, he is a part of me and also I am a part of him." Gabriel said: "Also I am a part of you both."

وَسُمِعَ فِي ذَلِكَ الْيَوْمِ صَوْتٌ مِنْ قِبَلِ السَّمَاءِ وَلَا يُرَى شَخْصُ الصَّارِخِ يُنَادِي مِرَاراً: لَا فَتَى إِلَّا عَلِيٌّ، لَا سَيْفَ إِلَّا ذُو الْفَقَارِ.

"On that day, time and again a voice was heard coming from the sky saying: 'There is no hero but Ali, no sword but Dhu al-Faqār.'"

The Prophet was asked who that caller was, and he answered: "He was Gabriel."

The author of *Amālī*, Muhammad Ibn Ḥabīb, says:

> A number of hadith scholars narrate this hadith, and it is a well known narration. I noticed that this hadith is missing from one edition of Muhammad Ibn Isḥāq's book, *al-Maghāzī*. I asked my master, 'Abd al-Wahhāb, about this narration, and he said: "Authentic." So I asked why it was not in the books of *Ṣiḥāh*. He said:
>
> أَوَكُلُّ مَا كَانَ صَحِيحاً يَشْتَمِلُ عَلَيْهِ كُتُبُ الصِّحَاحِ مِنَ الْخَبَرِ؟[8]
>
> "Do the books of *Ṣiḥāh* contain all the authentic hadiths?"

It is clear that Ibn Tamiyyah's claim that this hadith is false, as quoted by the author *al-Sīrat al-Ḥalabiyyah* on the authority of Abu al-Abbās, is far from fair and far from true. However, it is not surprising

to hear such words from Ibn Tamiyyah, who was known for his strong enmity towards Ali, and numbers among the *nawāṣib* because of his depravity and malevolence. He denies authentic narrations and traditions by applying unlikely interpretations to them. No matter where he comes across a hadith about the superiority of Ali, he is stubborn, obstinate, and antagonistic. Most astonishing is that his companions, without investigation, write whatever they hear from their master, Ibn Tamiyyah, in their books.

In what follows we will refer to some of the discussions of Shaykh Mufid in his book *al-Irshād* to clarify the level of the Imam's perfection and struggle at this Battle, as well as the matter of Gabriel's announcement to the Holy Prophet. Shaykh Mufīd says:

> At the Battle of Uḥud, like at the Battle of Badr, the banner was given to Ali. Therefore, he was carrying both the standard and the banner.[9] In this battle, like at the Battle of Badr, victory was his. He was steady, patient, and determined to struggle to the end. The difficulties and hardships he went through to save the Holy Prophet were remarkable and known by all. With his sword, [the Imam] killed the disbelieving enemy chiefs, and God eased the sorrow of His Prophet via Ali. Among the angels, Gabriel took the lead and uttered his praises to him. The Prophet also revealed his unknown characteristics, which were unknown to the general public.

All that Yaḥyā Ibn 'Imāra says from Hasan Ibn Mūsā Ibn Riyāḥ Mawla al-Anṣār is also quoted from Abu al-Bakhtarī Qarashī, saying that:

> Both the big and small flags were with Quṣayy Ibn Kilāb. Then, the big one
>
> رایت
>
> was trusted to the sons of 'Abd al-Muṭṭalib, but after that the flags were carried by whichever sons of 'Abd al-Muṭṭalib were involved in the conflict until God chose His Messenger and he received the big and small flags. The Holy One left the flags with Banī Hāshim, and at the Battle of Waddān, the first battle in Islam in which the flag was carried, Muhammad handed it over to Ali to carry. Since then, in all battles the big flag
>
> رایت
>
> was in Ali's hand, as at the Battle of Uḥud. However, the smaller flag
>
> لوا
>
> was with Banī 'Abd al-Dār, and the Prophet entrusted it to Muṣ'ab Ibn 'Umayr. Some time later he was martyred and the flag fell. Since then different tribes wished to carry it, but the Prophet gave it to Ali.[10]

Therefore, on that day both the big and smaller flags were given to Ali, and from then until now, both of them are in Banī Hāshim's possession.

Here, Shaykh Mufīd devotes an entire section of his book to the great *jihād* of Imam Ali.

Mufaḍḍal Ibn Abdillāh has narrated from Sammāk, from 'Ikrimah, who has also narrated Abdullāh Ibn 'Abbās as saying:

Imam Ali has four things that none of the nation of the Prophet has:

هُوَ أَوَّلُ عَرَبِيٍّ وَعَجَمِيٍّ صَلَّى مَعَ رَسُولِ اللهِ صلى الله عليه و آله وَهُوَ صَاحِبُ لِوَائِهِ فِي كُلِّ زَحْفٍ، وَهُوَ الَّذِي ثَبَتَ مَعَهُ يَوْمَ الْمِهْرَاسِ يَعْنِي يَوْمَ اُحُدٍ وَفَرَّ النَّاسُ، وَهُوَ الَّذِي أَدْخَلَهُ قَبْرَهُ.

He is the first man among the Arabs and non-Arabs who started praying with the Prophet, and he is the only flag-bearer of the Prophet in every battle.[11] It is he who on the day of Mihrās,[12] that is, on the day of the Battle of Uḥud, remained firm while everyone else fled; and finally, it was he who put the Prophet in his grave.

Zayd Ibn Wahb Juhanī has narrated from Ahmad Ibn 'Ammār, from Sharīk, from Othman Ibn Mughīrah, from Zayd Ibn Wahb, [who] said:

Once we found Abdullāh Ibn Mas'ūd quite cheerful, and asked him to tell us something about the Battle of Uḥud. He went on to explain the different events until he reached the day when the battle was going on,

and said:

On that day, the Prophet commanded: "Set out, in the name of God, to fight the enemy," so we carried out his command and formed a long line face to face with the enemy army. In the meantime, the Prophet stationed fifty men, under the supervision of one of them, on the mountain trail, commanding them all:

لَا تَبْرَحُوا مِنْ مَكَانِكُمْ هَذَا وَلَوْ قُتِلْنَا عَنْ آخِرِنَا، فَإِنَّمَا نُؤْتَى مِنْ مَوْضِعِكُمْ هَذَا

"Do not leave your positions, do not go anywhere even if all of us are killed, because this is the only place that the enemy can attack us from."

Against this group, Abu Sufyān Ṣakhr Ibn Ḥarb appointed Khālid Ibn Walīd to lead the group, and in the meantime, the Quraysh's flag was with Banī 'Abd al-Dār, and the pagans' flag was with Ṭalḥah

Ibn Abi Ṭalḥah, [with fifty men], and he was known as the bravest man in their battalion (*kabsh al-katībah*).

The Prophet gave the Muhājirīn's flag to Ali Ibn Abi Ṭālib, and moved until he was standing under the Anṣār's flag. Abu Sufyān went to the standard-bearers and said: "Standard-bearers, you know that an army is attacked through its standards, and at the Battle of Badr you were only attacked through your standards. So if you sense yourselves weaken, hand them over to us. We will protect them for you."

Ṭalḥah Ibn Abi Ṭalḥah became angry and said: "Do you [dare] say this to us? By God, today I will drown you along with them in the canals of death!"

Ibn Mas'ūd says:

Ibn Ṭalḥah, who was the bravest fighter, advanced, and Ali Ibn Abi Ṭālib also advanced. He asked him: "Who are you?" He introduced himself by saying: "I am Ṭalḥah Ibn Abi Ṭalḥah; I am called the ram of my battalion. Now, tell me, who you are?" Ali said: "I am Ali Ibn Abi Ṭālib." They approached each other and exchanged blows. Ali Ibn Abi Ṭālib struck him hard on the front of his head; the strike was so fierce that one of his eyes popped out and bled. He cried out [with a cry] the like of which had never been heard, and the flag fell from his hand. His brother Muṣ'ab took the flag, and then 'Āṣim Ibn Thābit shot him with an arrow and killed him on the spot. Then his other brother, Othman, took the flag, and 'Āṣim also killed him. A slave of theirs called Ṣawāb, one of the fiercest men, picked it up, but Ali struck his right hand, cutting it off. [Ṣawāb] then picked up the standard with his left hand, but Ali struck him on his left hand, cutting it off. Thereafter he held the banner against his chest, putting his stubs together, both his hands having been cut off, but Ali struck him on the meninges, and he fell to the ground and the army was routed. The Muslims threw themselves on the spoils of war. When the people on the mountain trail saw the men looting, they said: "They are taking away all the spoils while we are [stuck] here!" They said to Abdullāh Ibn 'Amr Ibn Ḥazm, who was their chief: "We [also] want to collect the spoils of war like the [other] people."

Abdullāh said:

"The Prophet has commanded me not to leave this position to go elsewhere." They said: "The Prophet commanded you to do so because he did not know that the situation would change, but now that you see the victory is with the Muslims, what is the use of our staying here?" Therefore, they left Abdullāh on his own and hastened to collect the spoils of war. Abdullāh remained where he was, and

> before long Khālid Ibn Walīd came into sight from behind the pass and attacked and killed him. Then he approached the Prophet from behind, and could see the Prophet with a few of his companions. All of a sudden, he cried out to his companions: "Here he is. Capture him, for he is the very man you were after, so now do with him what you wanted to do!"

The horsemen, along with Khālid Ibn Walīd, all rushed Muhammad, hurling spears and stones at him. The companions of the Prophet were defending him, and seventy of them were killed by the attackers, and the rest escaped from the battlefield. There remained only Imam Ali, Abu Dujānah, and Sahl Ibn Ḥunayf who were defending the Prophet, and the pagans outnumbered them.

The looters' desertions from their posts and Khālid Ibn Walīd's attack happened when the situation was deteriorating and the Prophet was almost losing control.

God's Messenger opened his eyes [wide], looked at Ali, and asked: "O Ali! What have [our] men done?" Ali said:

نَقَضُوا الْعَهْدَ وَوَلَّوُا الدُّبُر

"They broke their covenant and turned their backs!"
Then the Prophet said to him: "Help me now against the merciless behavior of those who are aiming for me." So Imam Ali attacked them and dispersed them all, and then went to the Prophet. At that moment, from a different direction, some other men attacked the Prophet. Again Imam Ali attacked them and each one ran away. At that very moment only Abu Dujānah and Sahl Ibn Ḥunayf were standing by the Prophet and, swords in hand, protecting him.

From the companions who had deserted the battle and run away, fourteen came back to the Prophet, including Ṭalḥah Ibn 'Ubaydallāh and 'Āṣim Ibn Thābit. The rest had climbed up the mountain. Observing the situation, someone in Medina shouted: "The Prophet has been killed!" It was then the people there lost hope, and those who had fled the battle were wondering what to do, and just wandering about. On the other hand, Hind, the daughter of 'Utbah, had already offered a reward to a servant called Waḥshī for killing the Prophet, Ali, or Ḥamzah Ibn 'Abd al-Muṭṭalib.

Waḥshī said: "I cannot get to Muhammad, because his companions are alert guarding him. As for Ali, when he fights, he is more vigilant

than a wolf. However, I am hopeful about Ḥamzah, because when he gets angry he cannot see what is in front of himself." It should be noted that on the day of the Battle of Uḥud, Ḥamzah wore a feather of an ostrich on his chest as a badge.[13]

Waḥshī hid behind a tree in ambush, but when he saw him and attacked him with his sword, he missed his head. Waḥshī claimed:

> I immediately acted, and when I saw a good opportunity, I hurled at him [the first dart] and hit his thigh. I kept silent until he cooled down, and then I began attacking him while all the Muslims were on the run and did not notice what was going on between Ḥamzah and me. Later, Hind came on the corpse of Ḥamzah, and commanded her men to rip open his abdomen and cut out his liver, and then cut his body into pieces. They cut off both his ears and his nose.[14]

Afterwards the Prophet came upon his corpse, looked at it, and wondered what calamity had happened to Ḥamzah.

The narrator of the hadith, Zayd Ibn Wahab, says:

> I asked Ibn Mas'ūd: "All the people ran away from the Prophet except for Ali Ibn Abi Ṭālib, Abu Dujānah, and Sahl Ibn Ḥunayf?"
>
> Ibn Mas'ūd said: "All the companions ran away. There was no one with Ali Ibn Abi Ṭālib, and he was all alone against such an enormous number of enemies. After a while, some of those who fled came back to the Prophet, the first of whom was 'Āṣim Ibn Thābit, then Abu Dujānih and Sahl Ibn Ḥunayf; and a while later Ṭalḥah Ibn Ubaydallāh also joined them."[15]

[Zayd says]:

> I asked [Ibn Mas'ūd] about Omar and Abu Bakr, and he said: "They are among those who abandoned [their posts]." I asked: "Where was Othman?" [Ibn Mas'ūd] answered: "Othman returned three days after the battle."[16] The Prophet told him:
>
> لَقَدْ ذَهَبْتَ فِيهَا عَرِيضَةً.[17]
>
> "You made a long escape in this battle."
> I then asked [Ibn Mas'ūd]: "Where were you then?" He said: "I was one of those who abandoned [their posts]." I asked: "Who told you about this [i.e. the events on the battlefield]?" He said "Aṣim and Sahl Ibn Ḥunayf."
>
> I [Zayd Ibn Wahab] told Ibn Mas'ūd: "Ali's constancy on that day is very astonishing!" He said:

> Your astonishment is quite normal, and the strangest thing is that the angels were astonished at Ali's action on that day! Did you not know that on that day, Gabriel said while ascending to Heaven:
>
> لاسَيفَ إلّا ذُو الفَقارِ وَلا فَتَى إلّا عَلِي.
>
> "There is no sword other than the Dhu al-Faqār, and there is no hero other than Ali!"

He added: "People had heard a voice announcing the same words in Heaven, and when they asked the Prophet who it was, he answered it was Gabriel."

It is mentioned in the hadith of 'Imrān Ibn Ḥaṣīn that he said:

As at the Battle of Uḥud, he had separated from God's Messenger, Ali came along, his sword slung round his neck, till he stood before [the Prophet]. Thereupon God's Messenger lifted his head and asked: "What was your reason for not fleeing with the others?"

Ali said:

يَارَسُولَ اللهِ؟ ارجِعُ كَافِراً بَعدَ إسلَامِي.[18]

"O God's Messenger, should I return to unbelief after embracing Islam?" And then the Prophet showed him a group of people who were coming down the mountain, and when Ali saw them, he attacked them and they all ran away. Then the Prophet showed him another group, and he attacked them as well. Once more the Prophet showed Ali another group, and Ali did with them as he had done with the previous ones.

Then Gabriel came to the Prophet and said:

يارَسُولَ اللهِ! لَقَدْ عَجِبَتِ المَلَائِكَةُ وَعَجِبْنَا مَعَهَا مِنْ حُسنِ مُوَاسَاةِ عَلِيّ لَكَ بِنَفسِهِ!

"O Prophet, the angels were surprised, as was I, with Ali's sacrificing his soul to help and protect you."

The Prophet stated:

وَمَا يَمْنَعُهُ مِنْ هَذَا وَهُوَ مِنِّي وَأَنَا مِنْهُ.

"What can deter him from this, when he is of me and also I am of him." Then Gabriel said:

يَارَسُولَ اللهِ وَأَنَا مِنْكُمَا.

"O Holy Prophet, I am [also] of you two."

Ḥakam Ibn Ẓahīr has narrated from Suddī, from Abu Mālik and Ibn 'Abbās that on that day, Ṭalḥah Ibn Abi Ṭalḥah went forth and stood between the two lines [of fighters] and cried out:

يَا أَصْحَابَ مُحَمَّدٍ! إِنَّكُمْ تَزْعُمُونَ أَنَّ اللهَ يُعَجِّلُنَا بِسُيُوفِكُمْ إِلَى النَّارِ، وَنُعَجِّلُكُمْ[19] بِسُيُوفِنَا إِلَى الْجَنَّةِ، فَأَيُّكُمْ يَبْرُزُ إِلَيَّ؟

"O companions of Muhammad, you claim that God hastens us to Hell by means of your swords, and we hasten you to Heaven by means of our swords? So who will meet me as an adversary?"

Imam Ali met him as an adversary and said: "By God, I will not leave you today until I have hastened you to Hell with my sword." They exchanged blows, and Ali struck him on both his legs, cut off. He fell down on the ground and was defeated, so he said: "O my cousin, I implore you by God, and our blood relationship." So Ali left him [and] returned to his position.

The Muslims asked him: "Why did you not kill him?!" He answered: "He begged by God and our blood relationship, but by God, may he not live any longer." Thereafter Ṭalḥah died where he was, and the Prophet was given the good news and he was happy about it. He said:[20] "Yes, he was the ram of the battalion."[21]

Muhammad Ibn Marwān has narrated from 'Imārah, from 'Ikrimah, [who] said that he heard Ali say:

> In the Battle of Uḥud, when everyone had deserted God's Messenger, concern for him as never before took hold of me and I could not control myself. I was in front of him, striking with my sword before him. I then went to search for him, but I did not see him. So I said, "God's Messenger would never flee," and I did not see him among the dead. I thought he had been raised from among us to Heaven. So I broke the sheath of my sword and said to myself: "Now I am going to fight the enemy with [this sword] until I am killed." I attacked the enemy. They cleared themselves away from me, and lo, I was by God's Messenger. He had fallen, unconscious, to the ground. So I stood over his head, and he looked at me and asked: "O Ali, what has stopped the people?" I replied:
>
> كَفَرُوا يَا رَسُولَ اللهِ وَوَلَّوُا الدُّبُرَ مِنَ الْعَدُوِّ وَأَسْلَمُوكَ
>
> "O God's Messenger, they have become unbelievers. They turned away from the enemy and surrendered you up."[22]
>
> The Prophet looked at a huge group of the army coming toward him. So he said: "O Ali, turn them back from here." Then he stated:

أَمَا سَمِعْتَ يَا عَلِيُّ مَدِيحَكَ فِي السَّمَاءِ، إِنَّ مَلَكاً يُقَالُ لَهُ رِضْوَانُ يُنَادِي: لَا سَيْفَ إِلَّا ذُو الْفَقَارِ، وَلَا فَتَى إِلَّا عَلِيٌّ؟

"O Ali, did you not hear the praises by an angel called Riḍwān in the Heavens say concerning you: 'There is no sword but Dhu al-Faqār, and there is no hero but Ali!'" I wept with joy, and praised the Blessed and Transcendent God for His blessing.

Hasan Ibn 'Arafah relates from 'Imārah Ibn Muhammad, from Sa'īd Ibn Ṭarīf, from Abu Ja'far Muhammad Ibn Ali, from his forefathers saying:

نَادَى مَلَكٌ مِنَ السَّمَاءِ يَوْمَ أُحُدٍ: لَا سَيْفَ إِلَّا ذُو الْفَقَارِ، وَلَا فَتَى إِلَّا عَلِيٌّ.

"At the Battle of Uḥud, an angel called out from Heaven: 'There is no sword but Dhu al-Faqār, and no hero but Ali.'" [23]

A similar hadith is narrated by Ibrāhīm Ibn Muhammad Ibn Maymūn, from 'Amr Ibn Thābit, from Muhammad Ibn Ubaydillāh Ibn Abi Rāfi', from his father, from his grandfather, who said:

مَا زِلْنَا نَسْمَعُ أَصْحَابَ رَسُولِ اللهِ صلى الله عليه وآله يَقُولُونَ: نَادَى فِي يَوْمِ أُحُدٍ مُنَادٍ مِنَ السَّمَاءِ: لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ.

"We still hear God's Messenger's companions say that in the Battle of Uḥud an angel in Heaven called out: 'There is no sword but Dhu al-Faqār, and no hero but Ali!'"

Salām Ibn Miskīn has narrated from Qatādah, from Sa'd Ibn Musayyib, [who] said:

لَوْ رَأَيْتَ مَقَامَ عَلِيٍّ عليه السلام يَوْمَ أُحُدٍ لَوَجَدْتَهُ قَائِماً عَلَى مَيْمَنَةِ رَسُولِ اللهِ يَذُبُّ عَنْهُ بِالسَّيْفِ وَقَدْ وَلَّى غَيْرُهُ الْأَدْبَارَ.

"If you could see Ali's stand at the Battle of Uḥud, then you would see him standing on God's Messenger's right flank, defending him with his sword, everyone else having turned their backs."

And Hasan Ibn Maḥbūb related from Jamīl Ibn Ṣāliḥ, from Abu 'Ubaydah, from Abu Abdillāh Ja'far Ibn Muhammad, from his father, [who] said:

There were nine pagan standard-bearers at the Battle of Uḥud, slain right to their last one by Ali Ibn Abi Ṭālib, and their army was routed. The tribe of Banī Makhzūm was driven to extremities, and Ali disgraced them. On that day, Ali fought with Ḥakam Ibn Akhnas, and he struck him with his sword and injured him on the thigh, which caused him die. When the Muslim fighters were taking the tour, Umayyah Ibn Abi

> Ḥudhayfah Ibn Mughīrah, wearing chainmail, advanced and cried out: "Today is the retaliation for the Day of Badr!" One of the Muslim fighters objected, but he struck him hard on the head and killed him. Then, Ali Ibn Abi Ṭālib advanced on Umayyah and struck him on the head with his sword. However, the sword stuck in his helmet and allowed Umayyah the opportunity to return Ali's blow. He struck Ali, but he defended himself with his shield and the sword became stuck in his shield.[24]

Ali pulled his sword out from the helmet as Umayyah pulled his from Ali's shield, and they continued fighting.

Later on Ali said: "While fighting, I caught sight of a hole in his chainmail under his armpit, so I struck him there, and after killing him I returned to my position."

When, at the Battle of Uḥud the people left the Prophet and only Ali remained with him, the Holy Prophet asked him:

مَالَكَ لَا تَذْهَبُ مَعَ الْقَوْمِ؟

"Why don't you go with the people?" Imam Ali replied:

أَذْهَبُ وَأَدَعُكَ يَا رَسُولَ اللهِ؟! وَاللهِ لَا بَرِحْتُ حَتَّى اقْتَلَ أَوْ يُنْجِزَ اللهُ لَكَ مَا وَعَدَكَ مِنَ النَّصْرَةِ.

"Should I leave and desert you, God's Messenger? By God, I would never leave unless I am killed, or God grants you the victory He promised you!"

God's Messenger told him:

اِبْشِرْ يَا عَلِيُّ فَإِنَّ اللهَ مُنْجِزٌ وَعْدَهُ وَلَنْ يَنَالُوا لَنَا مِثْلَهَا أَبَدًا.[25]

"Rejoice Ali! For, God is fulfilling His promise, and they will never again reach us like this!"

Then the Prophet looked at a battalion advancing on him, so he said to him: "If you would, attack them, Ali." Ali carried out the Prophet's order and attacked them, killing Hishām Ibn Umayyad Makhzūmī, and the rest fled.[26]

Then the Muslims who had escaped the battle, one after another, returned to the Prophet. The disbelievers returned to Mecca and the Muslims to Medina along with the Prophet. Fatimah welcomed her father,[27] and she had a bowl of water with her with which the Prophet washed his face. Imam Ali, his arm stained with blood from his hand

to his shoulder, caught up with [the Prophet] and handed [the sword] Dhu al-Faqār to Fatimah, saying:

خُذِي هَذَا السَّيْفَ فَقَدْ صَدَقَنِي الْيَوْمَ

"Take this sword, for it was true to me today!"

He then recited this elegy:

أَفَاطِمُ هَاكِ السَّيْفَ غَيْرَ ذَمِيمٍ فَلَسْتُ بِرِعْدِيدٍ وَلَا بِمُلِيمِ 1
لَعَمْرِي لَقَدْ أَعْذَرْتُ فِي نَصْرِ أَحْمَدٍ وَطَاعَةِ رَبِّي بِالْعِبَادِ عَلِيمِ[28] 2
أُمِيطِي دِمَاءَ الْقَوْمِ عَنْهُ فَإِنَّهُ سَقَى آلَ عَبْدِ الدَّارِ كَأْسَ حَمِيمِ.[29] 3

1. "O Fatima, take this sword of mine, it has done its duty today, and it is not to be blamed! Because as long as I carry this sword, I feel no fear, nor deserve to be blamed [for I strike the enemy with it in such a way that no one can reproach me].
2. I swear by my soul that I strived my utmost to assist Ahmad, and in obedience to my Lord, Knower of His Creatures;
3. [O God,] purify this sword of mine from the blood of the disbelievers, because it has let the household of 'Abd al-Dār drink the cup of boiling [Hell's] water today.

In such a state, the Prophet stated:

خُذِيهِ يَا فَاطِمَةُ! فَقَدْ أَدَّى بَعْلُكِ مَا عَلَيْهِ، وَقَدْ قَتَلَ اللهُ بِسَيْفِهِ[30] صَنَادِيدَ قُرَيْشٍ.[31]

"O Fatimah, take it, because, today, your husband has fulfilled his duty and God has killed the chiefs of the Quraysh with [your husband's] sword."

The Names of Those Who Were Executed at the Battle of Uḥud by Imam Ali

Shaykh Mufid devotes an entire section to the names of all the unbelievers who were killed by Ali at the Battle of Uḥud. 'Abd al-Malik Ibn Hishām has narrated from Ziyād Ibn Abdillāh, from Muhammad Ibn Isḥāq, who said:

> The Quraysh's standard, on that day, was with Ṭalḥah Ibn Abi Ṭalḥah Ibn 'Abd al-'Uzzā Ibn Othman Ibn 'Abd al-Dār, who was killed by Ali Ibn Abi Ṭālib, and also his son Abu Sa'īd Ibn Ṭalḥah, and his brother, Khālid Ibn Abi Ṭalḥah, Abdullāh Ibn Ḥumayd Ibn Zuhrat Ibn Ḥārith Ibn

Asad Ibn 'Abd al-'Uzzā, Abu al-Ḥakam Ibn Akhnas Ibn Sharīq Thaqafī, and Walīd Ibn Abi Ḥudhayfat Ibn Mughīrah and his brother Umayyad Ibn Abi Ḥudhayfah Ibn Mughīrah, Arṭāt Ibn Shuraḥbīl, Hishām Ibn Umayyad, 'Amr Ibn Abdillāh Jumaḥī, Bishr Ibn Mālik, and Ṣawāb, the servant of 'Abd al-Dār. All of them were killed by Ali Ibn Abi Ṭālib. Therefore, the victory on that day was only because of Ali, and all the people who had fled only came back to the Prophet because he had defended the Holy Prophet single-handedly. God reproached all of them except Ali, and the men from the Anṣār who had stood firm with him. There were only eight of them, or as stated [in the alternative] only four or five.

Ḥajjāj Ibn 'Illāṭ Sulamī says about Ali's killing the chiefs of the Quraysh in the Battle of Uḥud, and the difficulties he endured at the Prophet's side:

لِلّٰهِ أَيُّ مُذَبِّبٍ عَنْ حَرِيمِهِ[32] أَعْنِي ابْنَ فَاطِمَةَ الْمُعَمَّ الْمُخَوَّلَا
جَادَتْ يَدَاكَ لَهُ بِعَاجِلِ طَعْنَةٍ تَرَكَتْ طُلَيْحَةَ لِلْجَبِينِ مُجَدَّلَا
وَشَدَدْتَ شَدَّةَ بَاسِلٍ فَكَشَفْتَهُمْ بِالسَّفْحِ إِذْ يَهْوُونَ أَسْفَلَ أَسْفَلَا
وَعَلَلْتَ سَيْفَكَ بِالدِّمَاءِ وَلَمْ تَكُنْ لِتَرُدَّهُ حَرَّانَ حَتَّى يَنْهَلَا.[33]

1 It is up to God to reward one who has defended the soul of the Prophet and protected him against the enemies, I mean the son of Fatimah, [daughter of Asad,] who has inherited his paternal and maternal uncles' nobility.
2 Your two hands did well for [God], with a swift fatal blow on the forehead leaving Ṭulayḥah on the ground.
3 You made a brave assault on them and cleared them away on the foothill when they were coming down to the lowest of the low.
4 And you stained your sword with blood, not putting it away parched, until it had sated its thirst!

To those slain by Ali and mentioned by Mufid in *al-Irshād*, Ibn Shahr Āshūb adds the following: Ṭalḥah Ibn Abi Ṭalḥah's four sons Khālid, Mukhallad, Kaldah, and Maḥālis, making a total of five along with Ṭalḥah Ibn Abi Ṭalḥah's other son Abu Sa'īd, Walīd Ibn Arṭāt, Musāfi', Qāsiṭ Ibn Shurayḥ 'Abdī, Mughīrah Ibn Mughīrah and some others, all killed by Ali.

Also, Ibn Shahr Āshūb has said: "Indubitably Omar and Othman escaped the battle, but the only question is whether Abu Bakr, deserted the battle or remained stable to the moment of deliverance."[34] However, our main purpose in prolonging this discussion is to make

it clear how those claiming to receive the caliphate left the Prophet alone among the enemies who did not just want to kill him [swiftly], but instead capture him and torture him[35] in front of their supporters. They left him on his own and preferred to desert the battle. They considered their corrupt souls to be nobler and greater that the pure soul of the Prophet:

وَيلٌ لَهُم ثُمَّ وَيل.

"So woe on them, may woe be upon them!"

We said that in this battle neither Abu Bakr nor Omar nor Othman was wounded. Like the other battles alongside the Prophet—Badr, Aḥzab, and Ḥunayn—in this one they did not sustain the least injury. We did not find in any of the histories an account of their being injured, while in the Battle of Uḥud, Imam Ali was wounded ninety times, and he himself said: "Sixteen of those wounds were very serious; I was rendered unconscious and fell to the ground. I could not control myself. Each time Gabriel would come to me, lift me up, and say: 'O Ali, stand up, for Muhammad has no one to help him!'" Then when the battle was over and the Holy Prophet, Ali, and the Muslims returned to Medina, Ali went to bed and the physicians went on treating his wounds.

During the battle, the Prophet's face was hit so hard with a stone that his bone was broken, his blood gushed without stopping, and the chainmail loops stubbornly embedded in the bone of his face and would not budge. He was struck on the lips, knocking out his eye teeth.[36] Several times, because the chainmail weighed so heavy on him, he fainted and fell into the ditch that Abu 'Āmir Rāhib al-Fāsiq had dug in the land of Uḥud with the help of the pagans. He could not get out of the channel because of his acute thirst. Then, when they brought him some water and held it to his mouth, he could not drink it. God only knows how much he suffered from the darts, stones, spears, and swords, because the cavalry and infantry battalions made up of three hundred or two hundred men, headed by Khālid Ibn Walīd, 'Ikrimah Ibn Abi Jahl, Ḍirār Ibn Khaṭṭāb, 'Utbat Ibn Abi Waqqāṣ, Abdullāh Ibn Shihāb, Ibn Qamī'ah, and Ubayy Ibn Khalaf, who all attacked him at once. However, as the Prophet was wearing two coats of chainmail and a helmet, there were a few loyal and sincere companions[37] like Abu Dujānah and Sahl Ibn Ḥunayf in front of him and some others with him, who were ready to die for him, surrounding him, and Imam Ali attacking the enemies like a lion, dispersing their lines, ripping them up and scattering them. In addition, God had promised that He would protect His Prophet's life, so the [enemy] could not kill him.

Wāqidī says in *al-Maghāzī* that four of the chiefs of the Quraysh made a covenant among themselves to kill the Prophet, and all the disbelievers knew of their plan. They were known to everyone that they were Abdullāh Ibn Shihāb, 'Utbat Ibn Abi Waqqāṣ, Ibn Qamī'ah, and Abi Ibn Khalaf.

On that day, 'Utbah threw four stones at the Prophet, breaking his tooth. The rounded part of his cheek was struck [causing the link of his helmet to stick in his cheek], and his knee was also injured and was bleeding. Abu Āmir al-Fāsiq had already dug holes like trenches for the Muslims fighters to fall into, and the Prophet, unaware, was standing over one of them.

Wāqidī continues that what is proven to us is that it was Ibn Qamī'ah who threw stones at the Prophet's cheeks, and the one who broke his other teeth was 'Utbat Ibn Abi Waqqāṣ. He was shouting: "Tell me where Muhammad is. I swear by Him by Whom oaths are sworn, if I see him I will kill him." He then got the better of him with his sword. 'Utbat Ibn Abi Waqqāṣ also threw stones at him, with his sword also raised, but the Prophet had two chainmail vests on. However, he fell in one of the ditches and the skin was cut off from his knee. 'Utbat Ibn Abi Waqqāṣ's strikes were not effective because of the chainmail he was wearing, but as the Prophet was weak, he could not stand it and fell into the ditch.[38] He climbed out of the ditch, Ṭalḥah lifting him from behind, and Ali taking him by his hand, and helping him stand on his feet.[39]

Moreover Wāqidī reports that Abu Sa'īd Khudrī said that the face of the Holy Prophet was injured so seriously at the Battle of Uḥud that two loops of the chains of his helmet stuck in his cheek bone, and then when they pulled them out blood ran down his face.[40]

Now see how wrong it was to desert the Prophet in such peril and run away. It was so deplorable that the Holy Qur'an condemns the Muslims for doing so:

اذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي اخْرَاكُمْ

[...remember that] *when you were* [fleeing and] *climbing up* [the mount] *without even noticing or caring about anyone around, and the Prophet was calling you in your rear* (3:153).

This is the story of those who escaped the battle, and it is said that when they were fleeing, they climbed the mountain, and the Prophet was calling them from behind:

يَا مَعْشَرَ الْمُسْلِمِينَ! أَنَا رَسُولُ اللهِ! إِلَيَّ إِلَيَّ! فَلَا يَلْوِي عَلَيْهِ أَحَدٌ

"O ye Muslims! I am the Messenger of God! Come back to me, return to me!" However, not a single man returned.

Wāqidī says by way of commentary on this verse of the Qur'an:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ.

...and Muhammad is but a Messenger, like the messengers who passed away before him. If he ever passes away or is killed will you turn on your heels? Whoever turns back on his heels will not harm God in any way, and God will reward the grateful (3:143).

It is said that at the Battle of Uḥud, Satan disguised as Ju'āl Ibn Surāqah Tha'labī shouted:

انَّ مُحَمَّداً قَدْ قُتِلَ.

"Muhammad has been killed." It was then that the Muslims dispersed and ran off.[41]

Omar says:

I was climbing the mountain like a she-goat until I returned to the Prophet when this verse

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ.

For Muhammad is but a Messenger, as the messengers who passed away before him was being revealed to him.

The meaning of

وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ

is "he who turns on his heels."

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا.

...and no soul dies except by the leave of God, [and] at a specific time (3:145).[42]

Wāqidī also relates from Ḍaḥḥāk Ibn Othman, from Ḍamurah Ibn Sa'īd, who said that Rāfi' Ibn Khadīj said:

At the Battle of Uḥud, I was standing next to Abu Mas'ūd Anṣārī, and, at that very moment, he remembered his relatives who had been killed, and he kept talking about their situations and asking those around him to learn more. They recounted the names of a few martyrs to him, one of whom was Sa'd Ibn Rabī' and another Khārijat Ibn Zuhayr. Then, on hearing the name of each martyr, he recited: *Surely we belong to God, and surely to Him we return*, and asked God to have mercy on them. The Muslims were asking each other about their dear friends, and telling each

other. While they were doing so, God brought the pagans back to dispel their sorrow. Lo, their enemy were above them, having climbed up [the mountain], and lo, there were battalions of pagans, so they forgot their reminiscences.

The Prophet urged us on and spurred us on to fight. However, I could see So-and-So and So-and-So running away on the mountain side.

Omar would say:

When Satan shouted: "Muhammad has been killed," I started climbing up the mountain like a she-goat. Thereafter, I came back to the Prophet and he recited to me this verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ.

...and Muhammad is but a Messenger, as the messengers who passed away before him (3:144).

Abu Sufyān was at the skirt of the mountain when the Prophet implored God, saying:

اللّٰهُمَّ لَيْسَ لَهُمْ أَنْ يَعْلُونَا.[43]

"O God, it is not for them to get the better of us!"[44] Thereafter they dispersed.

Wāqidī has also narrated that when Satan cried out:

إِنَّ مُحَمَّداً قَدْ قُتِلَ

"Indeed Muhammad has been killed," everyone scattered. Some of them went to Medina, and the first one who announced the false news of the Prophet's death in Medina was Sa'd Ibn Othman Abu 'Ubaydah. Then the [other] men came and they went to see their wives. Their wives began asking: "Is it from God's Messenger that you are fleeing?"

Ibn Umm Maktūm, [whom the Prophet had left in charge of Medina to lead the people in congregational prayers,] said: "Is it from God's Messenger that you are fleeing?" and then began reproaching them. He then said: "Show me the way [to Uḥud]," and the people did as he asked. Then he began asking everyone he met on the road to Uḥud, until he caught up with the group. So he realized that the Prophet was safe, and then returned [to Medina].

Those who ran away [at the Battle of Uḥud] included So-and-So,[45] Ḥārith Ibn Ḥāṭib, Tha'labah Ibn Ḥāṭib, Sawād Ibn Ghaziyyah, Sa'd Ibn Abi Othman, and 'Uqbat Ibn Othman. Also there were Khārijat Ibn 'Āmir, who arrived at Malal,[46] and Aws Ibn Qayzī, who arrived

at Shuqra[47] with a few others. Umm Ayman saw them and splashed dust on their faces, telling some of them:

هَاكَ الْمِغْزَلَ فَاغْزِلْ بِهِ، وَهَلُمَّ سَيْفَكَ.

"Take this spindle, and use it to spin, but give your sword to me!" After saying so, she set off for Uḥud along with some women.[48]

Similarly through his chain, Wāqidī has narrated from Namlah Ibn Abi Namlah (whose real name was Abdullāh Ibn Mu'ādh) and his father, Mu'ādh, and maternal brother Barā' Ibn Ma'rūr, saying:

> When on that day the Muslims ran away, I caught sight of the Holy Prophet almost standing alone. Some time later a few of his Muhājirīn and Anṣār companions approached him and took him with them to the mountain trail. For the Muslims, there was not any hoisted flag, nor any arrayed army or stable group; it was the enemy who were in their way to the front and to their rear in the valley. They were gathering together, [consulting] and then dispersing, [to carry out their commands]. They saw no one in their way to confront them.
>
> I was just looking for the Prophet and saw him leading his companions in congregational prayer. Then the pagans went back toward their camp and plotted to take Medina and hunt us down. For the [Muslim] people were still in disagreement.
>
> God's Messenger reappeared to his few companions, and when they saw that he was safe it was as if nothing bad had happened to them.[49]

Wāqidī narrates also through his chain from Abu Sufyān, Ibn Abi Ahmad's servant, who said:

> I heard Muhammad Ibn Maslamah say:
>
> سَمِعَتْ اذُنَايَ وَأَبْصَرَتْ عَيْنَايَ رَسُولَ اللهِ صلى الله عليه و آله يَقُولُ يَوْمَئِذٍ وَقَدِ انْكَشَفَ النَّاسُ إِلَى الْجَبَلِ وَهُمْ لَا يَلْوُونَ عَلَيْهِ، وَإِنَّهُ لَيَقُولُ: إِلَيَّ يَا فُلَانُ، إِلَيَّ يَا فُلَانُ، أَنَا رَسُولُ اللهِ فَمَا عَرَّجَ مِنْهُمَا وَاحِدٌ عَلَيْهِ وَمَضَيَا.[50]
>
> "[These] two ears of mine heard, and these two eyes of mine saw, the Prophet say on that day when the people were running away from the battle and climbing the mountain, not returning to him, though the Prophet was calling out: 'Come to me, So-and-So. Come to me, So-and-So. I am God's Messenger!' However, neither of them turned back. They just fled."[51]

Omar's Confession of His Fleeing from the Battle of Uḥud

Wāqidī narrates from Ibn Abi Sabrah, from Abu Bakr Ibn Abdullah Ibn Abi Jahm, whose real name was Abi Jahm 'Ubayd, that he said:

> When Khālid Ibn Walīd was in Shām, he used to say to the people:
>
> اَلْحَمْدُ لِلّٰهِ الَّذِی هَدانِی لِلْإِسْلام.
>
> "Praise be to God Who directed me to Islam." I myself saw Omar Ibn Khaṭṭāb on the Day of Uḥud when he kept aside from the army, slowly walked back, and all of a sudden ran away. There was no one with Omar Ibn Khaṭṭāb. I was then in the army and no one knew him in the army except me alone. I turned my way and kept a distance from him, because I was afraid if I told any friend of mine about him, he would surely kill him.[52] Then I saw him stealthily going toward Shi'b.[53]

Ṭabarī, in his *Tārikh*, via his chain from Qāsim Ibn 'Abd al-Raḥmān Ibn Rāfi', narrates:

> ...at the Battle of Uḥud, Anas Ibn Mālik's uncle Anas Ibn Naḍr encountered Omar Ibn Khaṭṭāb and Ṭalḥah Ibn Abdullah who, along with some Migrants (*Muhājir*) and Supporters (*Anṣār*), had thrown down their weapons, so he asked: "What is making you sit it out?" They replied: "Muhammad, God's Messenger, has been killed!" He said:
>
> فَمَا تَصْنَعُونَ بِالْحَیاةِ بَعْدَهُ؟ قُومُوا فَمُوتُوا (کِراماً) عَلَی ما ماتَ عَلَیْهِ رَسُولُ اللهِ صلی الله علیه و آله
>
> "So what will you do with life after him? Stand up and fight and die bravely as the Prophet did." Then he faced the enemies and fought until he died; Anas Ibn Mālik was named after him.[54]

Amazingly some of those people were sitting on the mountain and without any restraint were saying: "I wish we had a messenger to go to Abdullah Ibn Ubayy in Medina and ask him to get us a guarantee of our safety from Abu Sufyān!"

Moreover, Ṭabarī has written in his *Tārikh*:

> When the false news of the Prophet's death spread, one of those who had run away and were sitting on the mountain said:
>
> لَیْتَ لَنا رَسُولاً إِلَی عَبْدِ اللهِ بْنِ اُبَیّ، فَیَأْخُذَ لَنا أَمَنَةً مِنْ أَبِی سُفْیانَ. یا قَوْمِ إِنْ مُحَمَّداً قُتِلَ؛ فَارْجِعُوا إِلَی قَوْمِکُمْ قَبْلَ أَنْ یَأْتُوکُمْ فَیَقْتُلُوکُمْ.

"I wish we had a messenger to go to Abdullah Ibn Ubayy to get us a guarantee of safety from Abu Sufyān. O people, Muhammad has been killed, so return to your people before they come and kill you."

Anas Ibn Naḍr told them:

يَاقَوْمِ إِنْ كَانَ مُحَمَّدٌ قَدْ قُتِلَ فَإِنَّ رَبَّ مُحَمَّدٍ لَمْ يُقْتَلْ، فَقَاتِلُوا عَلَى مَا قَاتَلَ عَلَيْهِ مُحَمَّدٌ. اللّٰهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا يَقُولُ هَؤُلَاءِ وَأَبْرَأُ إِلَيْكَ مِمَّا جَاءَ بِهِ هَؤُلَاءِ، ثُمَّ شَدَّ بِسَيْفِهِ فَقَاتَلَ حَتَّى قُتِلَ.[55]

"People! Even if Muhammad has been killed, Muhammad's Lord has not been killed! Now fight for what Muhammad fought for. O God! I ask for Your pardon for what these [people] say, and clear myself before You from what they have brought!" He then took his sword in his hand and fought the enemies until he was killed.[56]

The Prophet set off, calling the Muslims to continue fighting the enemies, until he reached those who were on the mountain [having fled and climbed up it]. When they saw [the Prophet], one of them placed an arrow on his bow and wanted to shoot at him. So [the Prophet] called out: "I am God's Messenger!"[57]

Anas Ibn Naḍr was that distinguished, gallant, fierce protector who had fervor and spoke composedly, whose martyrdom we referred to above. He was so seriously wounded by arrows and spears that his sister could not recognize his corpse after his death. In the end when she found him, it is said: "There were seventy wounds and injuries on his body; no part of his body was left unwounded." His sister recognized him by his fingers and front teeth.[58]

Othman Escapes from the Battle and Seeks Refuge with Mu'āwīyah Ibn Mughīrah

The hadiths about Othman narrated in reliable Sunni history books have been transcribed for you. We now quote further important historical confirmation from Ṭabarī, who is considered by Sunnis to be a reliable historian.

Abu Ja'far Ṭabarī says:

At the Battle of Uḥud people ran away, leaving the Prophet behind, so much so that some of them reached Manqā short of A'waṣ. Othman Ibn 'Affān, 'Aqabat Ibn Othman, and Sa'd Ibn Othman (who were all Supporters) escaped [in such a haste] that they reached Jal'ab (which is a mountain in the county of Medina adjacent to A'awaṣ), and stayed there

for three days. They then returned to the Prophet. And it was about them that the Prophet said:

لَقَدْ ذَهَبْتُمْ فِيهَا عَرِيضَةً[59]

"You have indeed traveled extensively in [the land]!"

It was not only that Othman ran away from the battle, but after returning to Medina, he sheltered Mu'āwīyah Ibn Mughīrah Ibn Abi al-'Āṣ, who was one of the Prophet's staunchest enemies. It was he who claimed he had mutilated Ḥamzah, the master of the martyrs, split the Prophet's lips, and broken his eye tooth. God's Messenger's blood had been shed with impunity. When the Prophet's daughter showed the companions who were looking for [Mu'āwīyah] where he was in the house, Othman beat her so hard with the stick for his mount that she fell ill, became bedridden, and then died after that.[60]

Now will now quote what Wāqidī says about the matter in *al-Maghāzī*, which is the one of the most authentic and oldest historical documents.

Wāqidī says:

...that day Mu'āwīyah Ibn Mughīrah Ibn Abi al-'Aṣ fled, and carried on. He slept near Medina. Next morning he went to the town, and after wandering for a short time, he went to the house of Othman Ibn 'Affān and knocked at the door. His wife, Umm Kulthūm,[61] the Prophet's daughter, told him that Othman was not at home, and was with the Prophet. Mu'āwīyah said: "Send someone to him to inform him to come here, because at the beginning of this year I bought a camel from him but have not yet paid for it; now I am ready to pay. Otherwise I will leave now."

Umm Kulthūm sent someone to Othman and he came, but when he saw him, he said: "Woe upon you, you have killed me, and killed yourself. Now tell me what you want!"

He said: "O my dearest cousin, no one is closer to me than you, so I have a few words to tell you." Othman took him into the apartment of the house, and then left the house for the Prophet to ask him for an assurance of [Mu'āwīyah's] safety.

Before Othman's arrival, the Holy Prophet had said to the companions: "This morning Mu'āwīyah is in Medina. Try to find him." The companions searched for him everywhere, but they could not find him. Then some said to the others: "Let's search for him in Othman Ibn 'Affān's house." So they went to Othman's house and asked Umm Kulthūm where he was. She showed them the room he was in. They entered the

room and found him hiding behind a *ḥimārah*.[62] They pulled him out and dragged him to the Prophet where Othman was also sitting in the presence of the noble Prophet.

When Othman saw that he was brought into the presence of the Prophet, he said to him: "By God who has chosen you as His Prophet, I have just come here to ask you for an assurance of his safety! So forgive him for my sake."

The Prophet forgave him for the sake of Othman and guaranteed his safety, and then gave him three days to leave, after which if he was still around, he would be killed.

Othman left the noble Prophet's house, bought [Mu'āwīyah] a camel, prepared for him what he needed, and told him: "Set off; set off." He set off. Then the Prophet went after the Quraysh as far as Ḥamrā' al-Asad;[63] Othman too followed him up to Ḥamrā' al-Asad with a few Muslims. In the meantime, Mu'āwīyah Ibn Mughīrah stayed in Medina for three days. He then sat on his camel and set off, reaching Ṣudūr al-'Aqīq. The Prophet told his companions that Mu'āwīyah Ibn Mughīrah was near, and to search for him. The people set off in pursuit of him and lo, he had lost his way. They went after him, finding him on the fourth day.

Those searching for Mu'āwīyah included Zayd Ibn Ḥārithah and 'Ammār Ibn Yāsir, who hastened in their pursuit of him. Finally they found him in the territory of Jammā'. Zayd Ibn Ḥārithah struck him with his sword and 'Ammār said: "I also have a score to settle with him," so he shot an arrow at him and the two of them killed him. Soon after, they went to the Prophet and informed him about what they had done. Some said they found him in Thaniyyat al-Sharīd, which was about eight miles away from Medina. That is because he had lost his way, and 'Ammār and Zayd had found him. Then they shot him dead with arrows.[64]

The historians say: "During his three days stay in Medina he was collecting intelligence on the Prophet and the Muslims to report back to the unbelievers from the Quraysh."

Ibn Abi al-Ḥadīd, in *Sharḥ Nahj al-Balāghah* says:

Balādhurī has narrated that at the Battle of Uḥud, Mu'āwīyah Ibn Mughīrah cut off the Master of the Martyrs Ḥamzah's nose and mutilated his corpse. Kalbī in his biographical note on him narrates: "He was the cousin of Othman. Othman was the son of 'Affān Ibn Abi al-'Āṣ, and Mu'āwīyah was the son of Mughīrah Ibn Abi al-'Āṣ. He had only one daughter called 'Āyishe 'Āyishe, who married Marwān Ibn Ḥakam, and she gave birth to 'Abd al-Malik Marwān."[65]

As for the story of how the Prophet's daughter Ruqayyah was killed: in *al-Kāfi*,[66] Muhammad Ibn Ya'qūb Kulaynī narrates via his chain from Yazīd Ibn Khalīfah Ḥāribī, who had said:

> 'Īsā Ibn 'Abdillāh asked Abu 'Abdillāh [Imam Ṣādiq] when I was present: "[Is it permissible for] women to go out to attend funerals?"
>
> He was leaning, so he sat up and said: "The corrupt man,[67] may God curse him, granted asylum to his cousin, Mu'āwīyah Ibn Mughīrah, even though he was one of those who had spilled the Prophet's blood with impunity; he told the Prophet's daughter not to tell her father where [Mughīrah] was hiding—as if he was not convinced that the Prophet received revelation!"
>
> Ruqayyah told Othman: "I cannot hide Mu'āwīyah, the enemy of my father," but he hid him in his clothes rack and covered him with a waistcloth. But before long, revelation came to the Prophet letting him know where he was hiding. The Prophet commanded Ali: "Take your sword and go to your [second] cousin's [Ruqayyah's] house, and if you come upon Mu'āwīyah, kill him."
>
> Imam Ali went to the house and searched every corner to find him but he couldn't. Therefore, he returned to the Prophet and said that he could not find him. The Prophet told him: "Revelation has come to me and told me that he is in the clothes rack."
>
> When Ali left the house of Othman, Othman took his cousin to the Prophet. When the Prophet saw them, he leaned over, not turning toward him. The Prophet was very bashful [and] noble.
>
> Othman said: "O Prophet, this is my cousin, Mu'āwīyah Ibn Mughīrah Ibn Abi al-'Āṣ. By God, who has appointed you as the Prophet, I have assured him he would be safe." He repeated his word three times.
>
> Imam Ṣādiq said three times: "Othman told a lie!" By God, the Prophet did not assure him he would be safe. The Prophet never, ever did so. Othman came to him three times, but at last the Prophet looked at his face and said: "I give you three [days], but if I see him after three [days] I will kill him!" When they turned and went away, the Prophet said:
>
> اللّٰهُمَّ الْعَنْ مُعَاوِيَةَ بْنَ الْمُغِيرَةِ وَالْعَنْ مَنْ يُؤْوِيهِ، وَالْعَنْ مَنْ يَحْمِلُهُ، وَالْعَنْ مَنْ يُطْعِمُهُ، وَالْعَنْ مَنْ يَسْقِيهِ، وَالْعَنْ مَنْ يُجَهِّزُهُ، وَالْعَنْ مَنْ يُعْطِيهِ سِقَاءً أَوْ حِذَاءً أَوْ رِشَاءً، أَوْ وِعَاءً.
>
> "O God! Curse Mu'āwīyah Ibn Mughīrah! And curse anyone who gives him shelter, and curse anyone who gives him an animal to ride, and curse whoever feeds him, curse whoever offers him water to drink, and curse

anyone who equips him [for the journey]! And curse anyone who gives him a waterskin, gives him sandals to wear, and gives him a bowl to drink water out of." While the Prophet was imploring God, he was counting the curses one by one on his fingers.

The Account of Mu'āwīyah Ibn Mughīrah's Arrest

Othman took Ibn Mughīrah with him and gave him a place to live, and gave him food and drink and an animal to ride. He equipped him to travel, doing everything the Prophet had cursed anyone for doing. Then he said goodbye to him on the fourth day.

He had not even left the residential part of Medina before God made his animal tire, his sandals wear out, and his feet bleed. In the end he moved forward on all fours in order to be able to carry his heavy luggage on his back, but after a while he was exhausted and dragged his weary body somewhere under the shade of a gum acacia tree.

Revelation came to the Prophet telling him where he was. So the Holy Prophet commanded Imam Ali to take his sword and along with 'Ammār Ibn Yāsir and a certain company to go after him and kill him where he was sitting under the shade of the gum acacia tree.[68]

Othman beat the daughter of the Prophet; he beat her with a rod, telling her: "You told your father where he was!" Ruqayyah sent someone to her father to complain to him about what she had suffered. The Prophet sent Othman a message saying: "Have some shame! It is wrong for a religious noble woman to complain about her husband every day!"

Thereafter [Ruqayyah] sent [word] to her father [three] times, [but] every time [the Prophet] would tell her the same thing [to be patient and tolerate her husband]. The fourth time Ruqayyah complained about her husband, the Prophet took action. He commanded Ali: "Take your sword, go to the daughter of your cousin, and bring her to me, and on the way, if anyone stands in your way strike him with your sword." And then, the Prophet too followed him, like someone driven to distraction, to Othman's house!

Ali did what the Prophet had commanded him; he brought Ruqayyah out of the house. When she saw her father standing next to Ali, she burst into tears, and God's Messenger's eyes teared up and he also wept. Right then, the Prophet took his daughter with him to his home.

Ruqayyah showed her father her back. When he saw [the injuries] to her back, the Prophet said three times "He has killed you. May God kill him." That was Sunday, and Othman spent the night "wrapped up" in his maid! Ruqayyah only survived that Monday and Tuesday, passing away on Wednesday. When it was time for him to carry her out, the Prophet instructed his daughter, Fatimah, also to attend, along with some other believing women.

Othman also followed behind her funeral procession. When the Prophet caught sight of him, he said: "The one who has been in the bed with his wife or maid last night cannot follow her funeral procession." So Othman did not attend. Fatimah with the other believing and migrant ladies proceeded and performed the funeral prayer.[69]

In *al-Ghadīr*, 'Allāmah Amīnī strongly criticizes *La Vie de Mahomet* (*The Life of Muhammad*), by the orientalist Emile Dermenghem, and its translator, the Muhammad 'Ādil Zu'aytir. [Dermenghem] says: "The Prophet's two Ummayad sons-in-law, [i.e. Othman and Abu al-'Āṣ], were more attentive than Ali." By way of refutation, 'Allāmah says:

> Now, I do not have enough space here to analyze what this man says: "The Prophet's two Ummayad sons-in-law..." However, the hadith narrated by Anas should suffice to address Othman's so-called attentiveness: "When God's Messenger attended the burial of his dear daughter, Ruqayyah, and he was sitting by the grave and crying, he asked the people gathered around him: 'Which of you men was not intimate with his wife last night?' Abu Ṭalḥah Anṣārī[70] said: 'I was not.' Then the Prophet enjoined him to climb down into Ruqayyah's grave."
>
> Ibn Baṭṭāl says:
>
> The Prophet's aim was to stop Othman from climbing down into Ruqayyah's grave, even though he, as her husband, was most entitled to do so. Thus Othman lost a relationship that was irretrievable. But when the Prophet asked those about him who was not intimate with his wife the night before, he did not answer: "I was not!" He did not care about the bereavement, or the ending to his relationship as the Prophet's in-law. On the contrary he was intimate with his maid the same night. That is why he was deprived of his right, to which he should have been more entitled than Abu Ṭalḥah or anyone else.

This hadith clearly means that the Prophet knew through revelation that Othman had had intercourse with his maid the night before, but he did not say anything to him because he had not done an

unlawful thing. His action was lawful, but he had not taken the death of his wife seriously. Thus the Prophet disentitled him by indirect allusion.[71]

Othman Admits to Having Fled from the Battle of Uḥud

Othman himself admitted to having run away from the battle, and he absconded for three days. Omar also considered him to be one of those who had fled. Wāqidī says there was a conversation between 'Abd al-Raḥmān Ibn 'Awf and Othman.

> 'Abd al-Raḥmān sent someone after Walīd Ibn 'Uqbah to ask him to come to him. When he came, 'Abd al-Raḥmān said: "Go to your brother and inform him what I am telling you; as you know, I have no one to carry my message to him." Walīd said: "Tell me what you want to say; I am ready to carry your message."
>
> 'Abd al-Raḥmān said: "Tell him, 'Abd al-Raḥmān says: 'I fought at Badr, but you did not! And I was steadfast at the Battle of Uḥud, but you deserted the battlefield! And I was involved in the pleasing treaty (*Bay'at al-Riḍwān*) but you were not!'" Walīd carried his message immediately. Othman said:
>
> > My brother is right: I was absent from [the Battle of] Badr, but it was because the Prophet's daughter was ill, but God's Messenger used my arrow and my proceeds, so I am equivalent to those who fought. And it is true, I fled at the Battle of Uḥud, but God surely forgave me. As for Bay'at al-Riḍwān, the Prophet sent me to Mecca and said: "Othman is in the state of obedience to God and His Messenger." In my absence, the Prophet swore allegiance with his left hand, and I am sure his left hand was much worthier than my right hand!
>
> When Walīd took the message of Othman back to 'Abd al-Raḥmān, he said: "Yes, my brother has spoken the truth."[72]

And Wāqidī says:

> Omar Ibn al-Khaṭṭāb turned to Othman Ibn 'Affān, saying: "He is one of those people whom God has forgiven, and by God, God does not forgive anything only to take it back again!" He had fled
>
> يوم التقى الجمعان
>
> *on the day when the two hosts* met (3:155).

Moreover Wāqidī says: "A man asked ['Abdullāh] Ibn Omar about Othman. He said: 'At the Battle of Uḥud, Othman committed a major sin, but God forgave him. He was one of those who fled *on the day when the two hosts* met (3:155). He committed a minor sin among you, but you killed him!'"[73]

Now we have to investigate whether Othman was just pardoned, or also forgiven! Omar and Ibn Omar rely on a noble verse from the Qur'an to prove that God had forgiven him. However, it is not the correct reading; the noble verse does not mean that he was forgiven by God.

To begin with, we must know that escaping from the battle without any religious excuse, as God states, is a major sin, and a deserter from battle is promised Hell by God:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ. وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ.

O you who believe, when you encounter the disbelievers marching [toward you] *do not turn your backs to them. For anyone who turns his back on that day to them, unless withdrawing to fight again or removing to join another host, he is laden with the burden of God's anger, and his refuge is hell. And what an evil destination it is* (8:15–16).

In this verse, we see that there are only two instances in which a Muslim is allowed to turn away from the enemy: the first is when he wants to move from right to left or vice-versa, or come from the middle of the army to the outer part; and the second is when he wants to reach a group of Muslim or non-Muslim fighters to ask for assistance. Apart from these two it is not permissible to flee; God has threatened whoever does so with Hell.[74]

A Number of Othman's Treacheries

Now that this is clear, we ask: What else but's God's wrath and Hell as a refuge can Othman's desertion and absence for three days have earned?! Why should God forgive him? Has the verse about him and his ilk been abrogated? Note that nothing has reached us from Othman expressing shame or remorse for his act and sincere repentance to God!

They rely, as evidence that he was forgiven, on the blessed verse

وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ.

However, God forgives them, for indeed God is the most Clement, Forgiving (3:155). However, this verse does not prove that [Othman] was forgiven. Here, 'afw means a pardon from any punishment in this world, from the need for any expiation, and from a capital sentence. Therefore God did not so sentence Othman and his ilk. Otherwise at least half of the army who fought at Uḥud would have received a capital sentence! It was not in the interest of the newly established religion of Islam. [The Prophet and] Ali would have been the only ones left.

There is a ruling on divine pardon in two verses in Sūrat Āl 'Imran. It is different in each one:

ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ. إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي اخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللهُ خَبِيرٌ بِمَا تَعْمَلُونَ. ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ.

Then [at the battle of Uḥud] *God diverted you from them so that He might test you. Yet He forgave you, for God is Gracious to the believers.* [Remember] *when you were climbing without paying attention to anyone, and the Messenger calling you in your rear. There, God settled on you grief on grief so that you should not feel sad for what had eluded your grasp, nor for what had befallen you; and God is aware of what you do. He sent down upon you safety after grief, by letting a sleep overtake a party of you, while the other party was lying troubled by their own fancies* (3:152–54).

In these verses we see that some of those who had fled later returned to the Prophet and stayed with him, and God, through His mercy, settled grief on their grief, and then a sound and serene sleep dominated them. It is those people who have been forgiven. This interpretation is supported by God's words:

وَاللهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ.

for God is Gracious to the believers.

However, God says about those who fled and did not return to the Prophet:

وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ.

while another group, anxious only about themselves, entertained false notions about God, notion of [pagan] *ignorance* (3:154).

Then He states:

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللهُ عَنْهُمْ إِنَّ اللهَ غَفُورٌ حَلِيمٌ.

Surely those of you, who turned away on the day when two hosts met, were tripped up by Satan because of something they had earned. However, God forgives them, for indeed God is the most Clement Forgiving (3:155).

There is no reference to any forgiveness (*ghufrān*) or mercy (*raḥmah*) for these people, who fled and did not turn back, caring only about protecting and preserving themselves. 'Afw just means a pardon from any worldly sentence. Proof of this is in what God says:

إنّ اللهَ غَفُورٌ حَلِيم

i.e. He tolerates people's evil deeds. He does not say

رحيم

i.e. He does not say that He has Mercy on them or is fond of them.

Therefore, the first pardon is for those who regretted fleeing and returned to the Prophet, when he moved away from the pagans and went to the mountain trail, even if their return was gradual, after they understood that the Prophet had not been killed. So about such people, God says: *for God is gracious to the believers.*

The second pardon is for those who kept fleeing, believing the worst had happened to the Prophet. They said: "If we were right, we would not be killed." About this group the Qur'an says: *for indeed God is the most Clement Forgiving.*

Obviously this is all about the companions who believed, forming two groups as they did, and not about the hypocrites, because God refers separately in other verses to the hypocrites, like Abdullah Ibn Ubayy and his horde.[75]

Omar himself has admitted that he fled at the Battle of Uḥud. Ibn Abi al-Ḥadīd says:

> Narrators relied as evidence for Omar's having fled at the Battle of Uḥud on a narration that says: "During Omar's term, a woman went to him and claimed one of the cloaks in front of him. The woman was accompanied by one of Omar's daughters, who also claimed a cloak. [Omar] handed [a cloak] to the woman but refused his daughter. Thereafter, he was asked why, so he replied: 'That woman's father stood firm at the Battle of Uḥud; however, this woman's father did not stand firm.'"[76]

Strong proof that Omar fled is a narration related by Wāqidī in *al-Maghāzī*,[77] pertaining to the story of Ḥudaybiyyah, where Abu Sa'īd Khudrī says: "Once I was sitting with Omar, who said: 'On that day, I doubted the prophecy of the Prophet, so I behaved in such a way with him that I had never done before! And since then, [by way of expiation] I have freed many slaves and fasted an age.'"

Omar tells the whole story and the narrator says:

Omar asked with some companions of the Prophet present: "O Prophet! Did you not tell us you would enter the Holy Mosque, and take the key to the Ka'bah and confess along with the confessors [at 'Arafah]? Now neither our sacrifices nor we have reached the House [of God]!"

The Prophet asked:

قُلْتُ لَكُمْ فِي سَفَرِكُمْ هَذَا؟

"Did I tell you [that you would enter the House] on this journey of yours?" Omar answered: "No, you did not." The Prophet said:

أَمَا إِنَّكُمْ سَتَدْخُلُونَهُ، وَآخُذُ مِفْتَاحَ الْكَعْبَةِ، وَأَحْلِقُ رَأْسِي وَرُؤُوسَكُمْ بِبَطْنِ مَكَّةَ، وَأَعْرِفُ مَعَ الْمُعَرِّفِينَ.

"Be aware! You will reach the House, and I will take the key, and then within Ka'bah, I will have my head and yours and I will confess along with the confessors."

Then the Prophet turned to Omar and said:

أَنَسِيتُمْ يَوْمَ أُحُدٍ إِذْ تَصْعَدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَأَنَا أَدْعُوكُمْ فِي أُخْرَاكُمْ؟! أَنَسِيتُمْ يَوْمَ الْأَحْزَابِ إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ؟! أَنَسِيتُمْ يَوْمَ كَذَا؟! وَجَعَلَ رَسُولُ اللهِ صلى الله عليه وآله يُذَكِّرُهُمْ أُمُوراً أَنَسِيتُمْ يَوْمَ كَذَا؟[78]

"Have you forgotten the Battle of Uḥud when you were climbing without paying attention to anyone, and I was calling you from the rear?! Have you forgotten the Battle of al-Aḥzāb [the Battle of the Trench] when the enemies were coming toward you from above and below you, and when eyes were dazzled and your hearts reached your throats?! Have you forgotten Battle X?" Then the Prophet began listing matters—"Have you forgotten Battle Y?"

The Muslims kept saying: "God and His Messenger have spoken the truth,[79] the Prophet said the truth," and then added: "O Prophet, we did not know what you were thinking about; you are more aware of God and His command than we are."

As in the year of Qaḍiyyah ('Umrat al-Qaḍā')[80] the Prophet entered Mecca and shaved his head, he said: "This is what I promised you." On the day Mecca was conquered he took the key to the Ka'bah, and he said: "Call Omar Ibn al-Khaṭṭāb to come to me." He then told him: "This is what I told you." When he was in 'Arafah on the Farewell Pilgrimage, he said: "O Omar, this is what I told you!"[81]

Those seeking to prove Omar fled say: "If Omar had not fled at the Battle of Uḥud, the Prophet would not have asked him: 'Have you forgotten the Battle of Uḥud when you were climbing without paying attention to anyone...?'"
82

The Prophet Did Not Testify That Abu Bakr Would Go to Heaven

The Prophet testified that all those who died at the battle of Uḥud would go to Heaven, that the book of their deeds had a happy ending, they had been tested and the bliss in the Hereafter is recorded for them.

Now, this is exclusive to those martyred at Uḥud, and does not apply to just any of the veterans who fought in it. Perhaps there were some trials for them after the battle, but they were deluded by themselves and their positions, pretending to be God-fearing and pious but actually drawing toward the world of self-delusion via those fine points; they then presented themselves pharaonically amidst the nation, what with their bank balances of precedents and firsts, denying the truth, and putting their egotism above the truth and above following it! Then how can they have a good and happy ending if they die in such a condition! Even if they are considered to be pious and are expert in the verses of the Qur'an and have listened to the preaching of the Prophet, they do not have the ranks and positions of the martyrs. The same applies to Badr veterans. They may have been tested later on, not stood firm, and failed.

There are some verses in the Qur'an concerning Badr veterans and those who swore the Allegiance of Riḍwān (under the tree). They were praised temporarily for what they did then, not eternally so. There is similar evidence pertaining to Badr and to Uḥud.

Those who did not flee at the Battle of Uḥud and who stayed with the Prophet included Ṭalḥah Ibn 'Ubaydullah, who provided great assistance to the Prophet; however, after the Prophet's death he broke his covenant with Ali and caused thousands of Muslims to be killed! There were also some others, of different ranks and positions, such as Zubayr Ibn 'Awwām, 'Abd al-Raḥmān Ibn 'Awf, and Sa'd Ibn Abi Waqqāṣ.

Mālik narrates a remarkable hadith in his *Muwaṭṭa'*, from which a number of conclusions, relevant to our discussion, can be drawn:

حَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللهِ صلى الله عليه و آله قَالَ لِشُهَدَاءِ أُحُدٍ: هَؤُلَاءِ أَشْهَدُ عَلَيْهِمْ. فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ: أَلَسْنَا يَا رَسُولَ اللهِ إِخْوَانَهُمْ؟ أَسْلَمْنَا كَمَا

أَسْلَمُوا، وَجَاهَدْنَا كَمَا جَاهَدُوا؟ فَقَالَ رَسُولُ اللهِ صلى الله عليه و آله: بَلَى وَلَكِنْ لَا أَدْرِي مَا تُحْدِثُونَ بَعْدِي؟! فَبَكَى أَبُو بَكْرٍ ثُمَّ بَكَى ثُمَّ قَالَ: أَنَبْقَى لَكَائِنُونَ بَعْدَكَ؟[83]

[Yaḥyā Ibn Yaḥyā Laythī says:] Mālik narrated to me from Abu Naḍr, the confederate of Omar Ibn Abdullah, who had been informed concerning the martyrs of Uḥud, that the Prophet had stated: "These are the people that I approve of." Abu Bakr said: "O Prophet, are we not their brothers? Did we not embrace Islam as they did, and did we not take part in *jihād* as they did?" The Prophet stated: "Yes, you did. However, I do not know what innovations you are going to introduce after me!" So Abu Bakr wept and wept, and then said: "Are we really going to survive you?!"[84]

Muhammad Fu'ād 'Abd al-Bāqī says in his commentary: "This hadith has an interrupted chain of transmission (is *mursal*) according to all narrators. However, its meaning is attributable to several authentic sources."[85] Suyūṭī cites the same wording in his commentary *Tanwīr al-Ḥawalik*.[86]

Concerning the meaning of

هَؤُلَاءِ أَشْهَدُ عَلَيْهِم

in his *Tanwīr*, Suyūṭī says:

أَشْهَدُ لَهُمْ بِالْإِيمَانِ الصَّحِيحِ وَالسَّلَامَةِ مِنَ الذُّنُوبِ الْمُوبِقَاتِ وَمِنَ التَّبْدِيلِ وَالتَّغْيِيرِ وَالْمُنَافَسَةِ فِي الدُّنْيَا وَنَحْوِ ذَلِكَ.

Ibn 'Abd al-Birr interprets this statement as: "I bear witness that the Uḥud martyrs had sound belief, and were free of any mortal sins, change, shift, competition for worldly gain, or anything else like this."

We learn from this hadith that simply being an Uḥud veteran is of no avail to Abu Bakr. The Prophet does not confirm he had sound belief or was free of mortal sins, change, or shift in belief and intention, innovation, competition for power, and love of prestige. In short, he did not confirm that he was going to Heaven.

As the Prophet could see into the future (*al-ghayb*)[87] and he foretold events many years before their occurrence, his words: "However, I do not know (*lā adrī*) what innovations you are going to introduce after me!" are equivalent to saying: "Because I know (*a'lam*) [prophetically] what innovations and corruptions you will introduce. Hence you are not like those martyred at Uḥud, who departed this world as pure innocents. So you will surely go to Hell."

On the other hand, if Abu Bakr had been truly sincere, then after hearing what the Prophet said and weeping, he could have asked him: "What [wrong] will we do? Help us to know what our duties are, so that we can try and correct ourselves, choose the right path, live free from sins, and make you as proud of us as of those martyred at Uḥud." Instead, he interrupted the Prophet and changed the subject by weeping and saying: "Are we really going to survive you!"[88]

Now it is appropriate for us to recall what Grand Ayatollah Burūjirdī said, as related to us by our dear friend of forty years, Ayatollah Hājj Shaykh Ismā'īl Mu'izzī Malāyirī.

Some thirty years back, he told this to me orally, and then by my request, he wrote it down in full and sent it to me from Qom to Tehran. Now I am going to quote verbatim what he wrote in his letter.

After greeting, praising, and praying for me, as is customary when exchanging niceties, he wrote:

> Now then: it was 1378 AH that I, the most humble, was going on ḥajj. I went to see the respected Ayatollah Burūjirdī to pay my respects and say goodbye. As I entered the room, I noticed he had the book *al-Muwaṭṭa'* in his hand. He turned a few pages and then handed the book to me, saying: "Memorize this hadith because it will be useful to you one day." He then added: "Abu Bakr was so crafty that he pretended to weep to interrupt!" I memorized the hadith. After fulfilling my ḥajj rites, we left Mecca for Jeddah to return to Iran. There was a colonel with us called Sunbul. He was the guardian in our group. For my passport formality, I went to him, and upon seeing to my work, we started a friendly conversation. Our conversation led to religion, and he went on asking me: "Do you, i.e. the Shi'a, believe that the two Shaykhs [Abu Bakr and Omar] were present when they pledged the allegiance of Riḍwān?"[89]
>
> I said: "Some hadiths say that they were present and they swore allegiance to God's Messenger." He asked: "So in this case, why do you believe they are going to Hell?"
>
> I answered: "Never! We do not believe they are going to Hell." He asked: "Then do you believe they are going to Heaven?" I said: "No, we don't. Heaven and Hell belong to God. It is up to Him whom He sends to Heaven and whom He sends to Hell. God does what He wills and rules as He pleases." Then he asked: "Are you not sure that anyone is going to Heaven?" I answered: "Why, we believe the Prophet will go to Heaven." He said: "What makes you say so?" I said: "If he, who is the best of the creatures, does not go to Heaven, then why did God create Heaven?" He asked: "Are you not sure that anyone else apart from the Prophet is going to Heaven?"

I said: "I am sure Hasan and Husayn will go." He asked: "Why do you say so?"

I replied: "It is because the Prophet said, those two are the masters of the people of Heaven's youths."

He asked: "Apart from these two, do you think anyone else will go to Heaven?"

I said: "We believe that Ali Ibn Abi Ṭālib will also go to Heaven." He asked: "What is the proof for that?" I said: "The end of the aforementioned. He said: 'Their father is better than they are.' If they are going to Heaven, their father, who is better than they are, will definitely go there."

He asked: "Do you not believe anyone else is going to Heaven?" I said: "We also believe that Fatimah Zahrā is going to Heaven." He asked: "What is the proof of that?" I said: "Because it is in the hadith where the Prophet said: 'Fatimah is a fillet of me. Whoever offends her offends me, and whoever offends me offends God!' If God sent Fatimah to Hell, He would offend Fatimah and her father, and God would never offend His Prophet."

He said: "You wicked man! I see that you only doubt whether Abu Bakr and Omar are going to Heaven!"

I said: "Now I am looking at someone who is wickeder than I am, and it is you! You should always have proof for what you say, and stop being chauvinistic. If the Prophet and Abu Bakr [themselves] had doubted whether Abu Bakr would go to Heaven, then how can you claim that you are certain that he is going [to Heaven]?"

He said: "Where is that hadith saying that they both doubted it?"

I read the hadith for him and then added:

> It is not just clear from this hadith that the Prophet doubted. On the contrary there is also a whiff of their disbelief and their going to Hell because the Prophet clearly said: "I do not bear witness [to their entering the Paradise]!" In any event there is this hadith, yet you say: "I am certain." If Abu Bakr had no doubt, why did he ask that? If God's Messenger had no doubt [that Abu Bakr was going to Heaven] why did he say: "No"?
>
> Moreover, according to this hadith, it is quite clear that swearing allegiance to the Prophet, fighting the enemies of the religion, and fulfilling all the necessary rites in Islam only benefits a person if he remains upstanding and does not act, in the rest of his lifetime, in

disobedience to God and the Prophet. For some sins can wipe away all good previously done!

Then he said: "Now show me that hadith!" I said: "Bring me *Muwaṭṭa'* by Mālik so that I can show you."

In brief, when I returned Iran, I went to visit the late Grand Ayatollah Burūjirdī, I told him the whole story, and he was delighted.

Here ends his letter concerning this hadith. He stated: "When the following year I was on ḥajj, again I met Colonel Sunbul. After greeting him I asked how everything was. He said: "I found the hadith in *al-Muwaṭṭa'* by Mālik."[90]

Here it is necessary to make some points.

One: In his *Lughat-nāmeh*, in the section on Dhu al-Faqār, Dehkhodā narrates from *Tārīkh al-Ṭabarī* that Abu Bakr and Omar were wounded at the Battle of Uḥud, so they retreated. It has been proven that Abu Bakr and Omar did retreat, but it is a sheer lie that they were wounded. Either there is deliberate corruption in the translation of *Tārīkh al-Ṭabarī* or it has been misquoted. I have two different editions of *Tārīkh al-Ṭabarī*. Neither of them says this. Nor does Ibn Kathīr Dimashqī's chronicle *al-Bidāyah wa al-Hidāyah* even though he is fanatically Sunni. It is not in *al-Sīrat al-Ḥalabiyyah* either. There is no such thing in *Sīrat Ibn Hishām*, in *al-Kāmil fī al-Tārīkh* by Ibn Athīr Jazarī, in *Rawḍat al-Ṣafā* by Mīr-Khānd, in *Ḥabīb al-Sīyar* by Khānd Mīr, *Tārīkh al-Mas'ūdī* or *Tārīkh al-Ya'qūbī*. It is also not mentioned in *al-Maghāzī* by Wāqidī, which is one of the oldest historical documents. Nor has Ibn Abi al-Ḥadīd mentioned it in *Nahj al-Balāghah*.[91]

Two: We were mainly concerned with the Battle of Uḥud as the background to the revelation of the Qur'anic verse

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Muhammad is no more than a Messenger... However, there is plenty more to say about all the characteristics and events of the Battle of Uḥud. Whoever refers to its detailed history learns that the pagans in the Quraysh army did not simply fight; they slaughtered the Muslims and cut them into pieces. In spite of that, the Prophet did not consider retaliation, or let emotion get the better of him. He only acted in self-defense. Whenever the enemy attacked, the Muslims defended. When the war ended, he did not command them to loot or take away anything with them, because his mission was not to kill. His primary mission was to invite them to Islam—which he did through his generosity and mercifulness. Most of the chiefs of their army, including

Khālid Ibn Walīd and 'Ikrimah Ibn Abi Jahl, embraced Islam. One can see how refined his mission was: on one hand to defend, on the other hand to guide them to embrace Islam.

All those unbelievers or most of them were close relatives of the Prophet. In fact they were like his children, but selfish children. They had traveled from Mecca to Medina, some about five hundred kilometers, just to put out the light of the Prophethood, seize power from Islam, and stop the Prophet from governing so that no one would follow him. However, this was ignorance, profound ignorance adulterated by arrogance and jealousy of the Prophet. In the face of it, the Prophet just kept saying:

اللّٰهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لا يَعْلَمُونَ.[92]

"O God! Guide my nation because they do not know!"

Ibn Abi al-Ḥadīd quotes Wāqidī as saying that Sa'd Ibn Abi Waqqāṣ says:

> By God, at the Battle of Uḥud, I was set on killing my brother 'Uqbah Ibn Abi Waqqās, who was the enemy of Islam and further a bitter enemy of the Prophet; I was so set on it that nothing could make me happier than doing it. I knew that my father had cursed him and he was very bad tempered. Once more I broke through the line of the enemies to reach him, but I could not do anything—he sensed my plan and like a fox turned his way and avoided seeing me. For the third time I was preparing to attack and reach him, but the Prophet saw me and said: "O you, servant of God! What do you think you are going to do? Do you want to kill yourself?" I stopped. The Prophet said: "O Lord do not let them live for more than a year!"[93]

Ibn Abi al-Ḥadīd quotes Wāqidī as saying:

> When the Prophet went up to Ḥamzah's dead body and saw that awful sight he kept silent, but Abu Qatādah Anṣārī stood up and began cursing the Quraysh. The Prophet kept asking him to be quiet and sit down! The Prophet requested this three times, and then stated:

يَا أَبَا قَتَادَةَ! إِنَّ قُرَيْشاً أَهْلُ أَمَانَةٍ، مَنْ بَغَاهُمُ الْعَوَائِرَ كَبَّهُ اللهُ لِفِيهِ! وَعَسَى أَنْ طَالَتْ بِكَ مُدَّةٌ أَنْ تَحْقِرَ عَمَلَكَ مَعَ أَعْمَالِهِمْ، وَفِعَالَكَ مَعَ فِعَالِهِمْ! لَوْلَا أَنْ تَبْطَرَ قُرَيْشٌ لأَخْبَرْتُهَا بِمَا لَهَا عِنْدَ اللهِ تَعَالَى.[94]

> "O Abu Qatādah! The Quraysh are the custodians (*ahl al-amānah*). May God cast on his mouth anyone who lay traps for them. And it is hoped that if God lets you live longer, you will consider your action to be humble against their action. If it would not make the Quraysh reckless, I would inform them about their status in God's sight."

Abu Qatādah said: "O Prophet by God, I only became angry for God and His Messenger's sake when I saw what they had done to Ḥamzah!" The Prophet stated: "You have spoken the truth! They have been a bad nation for their Prophet!"

Three: Ibn Abi al-Ḥadīd narrates from Wāqidī, who says:

It was Ibn Shihāb who injured the Prophet's forehead, and 'Utbah Ibn Abi Waqqāṣ who broke the Prophet's eye-teeth and caused his lips to bleed. It was Ibn Qamī'ah who made the Prophet's cheeks bleed and the chains of his helmet stick in [his cheeks]. The blood trickled down from the wound on his forehead, dyeing his beard. Sālim, Abu Ḥudhayfah's servant, washed the blood from his face. God's Messenger said:

كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هٰذَا بِنَبِيِّهِمْ وَهُوَ يَدْعُوهُمْ إِلَى اللهِ تَعَالَى؟

"How can a nation become successful having done this to their Prophet when he is just inviting them to God?" After that this verse was revealed:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ.[95]

None of the affair is your concern. Either He forgives them or chastises them, for they are wrongdoers (3: 128).

It is here that the Great, Mighty, Holy, Single Essence does not even allow His Prophet a single hope and negates his ruling that they will not succeed or be delivered. He states: "You are my slave and you have no right to interfere in My command! How can you rule that they will not be relieved? It is I Who am God. I have all the Majesty and Power! Not a single command or pleading can interfere with or touch My Greatness—not even if by the seal of the prophets!"

Four: Shaykh Ṭabarsī, Amīn al-Islam Abu Ali Faḍl Ibn Hasan, says in the book *I'lām al-Warā*, narrating from Imam Ṣādiq:

...at the Battle of Uḥud everybody ran away from the Prophet so he became very angry.

وَكَانَ إِذَا غَضِبَ انْحَدَرَ مِنْ وَجْهِهِ وَجَبْهَتِهِ مِثْلُ اللُّؤْلُؤِ مِنَ الْعَرَقِ

"And whenever he became angry perspiration like pearls would pour from his face and forehead."

He looked around him and saw only Ali standing next to him, so he asked him: "Why did you not join to the sons of your father?"[96] Ali answered: "O Prophet, should I become a disbeliever after embracing the Islam? You are my example!"

Though we know Imam Ali's greatness, position, self-sacrifice, brotherhood, and shining precedents, in this situation it shows his honor. In such a state of absolute monotheism, the Prophet could not see anyone else, not even Ali. That is why he asks him: "Why did you not go?" unless Ali here becomes the Prophet's self, and he does indeed, for Ali says: "I am with you! You are my model!"

Such an address has to issue from the Prophet, and such a response has to issue from Imam Ali, just like the Master of the Martyrs, Imam Husayn's address on the eve of 'Ashurā to his brother, Abu al-Faḍl and the sons of 'Aqīl.

Five: Ibn Hishām relates in *Sīrah* that when the Prophet saw Ḥamzah's mutilated corpse he said:

لَوْلا أَنْ تَحْزَنَ صَفِيَّةُ، وَيَكُونَ سُنَّةً مِنْ بَعْدِي لَتَرَكْتُهُ حَتَّى تَكُونَ فِي بُطُونِ السِّباعِ وَحَواصِلِ الطَّيْرِ، لَأَمْثُلَنَّ بِثَلاثِينَ رَجُلاً مِنْهُم وَلَئِنْ أَظْهَرَنِيَ اللهُ عَلَى قُرَيْشٍ فِي مَوْطِنٍ مِنَ.

"If Ḥamzah's sister, Ṣafiyyah, would not grieve, and if it would not become a custom, I would leave [Ḥamzah's corpse] there to end up in predators' stomachs and birds' giblets! And if God grants me victory against the Quraysh, I will surely mutilate thirty corpses of them as they did with Ḥamzah."

Ibn Hishām quotes Ibn Isḥāq as saying that this verse was revealed:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ. وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ.[97]

And if you retaliate, retaliate with the like of what you have been made to suffer, but if you are patient that is surely better for the patient. So be patient, yet your patience comes only from God. And do not grieve for them or be upset over what they plot (16:126–27).

Here too God makes His Prophet completely subservient and tells him: "You have no right to judge. It is God's alone to judge and He has ruled that retaliation must be in equal measure to that suffered, not more, but forgiveness is better for a believer."

This verse is based on justice and sublime ethics. These two attributes are pleasant and praiseworthy, and should be more manifest in God's Prophet, who has God's ethics, and similarly he should put it into practice better and more than anyone else.

Therefore, absolutely subserviently he says: "I will be patient!" And the Prophet was patient wherever he should have been so. He

did not act retaliatorily or vengefully, and he always behaved among the people with empathy and equality.

Attaining the level of virtue may be the lot of a believer who is patient and exercises forbearance in these situations. As God immediately states after the two aforementioned verses:

إِنَّ اللهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ

Surely God is with those who are God-fearing, and those who are virtuous (16:128).

A hadith says that some people asked the Prophet about the level of virtuousness (*iḥsān*). He answered:

اعْبُدِ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

"Worship God as if you can see Him, for even though you cannot see Him, He surely sees you!"

In any case, this prolonged discussion on Uḥud in our commentary on the verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ.

Muhammad is but a messenger, messengers (the like of whom) have passed away before him (3:144) was so that everyone would understand that the Prophet's only victorious, sympathetic, loyal, self-sacrificing defender was Ali Ibn Abi Ṭālib, the true protector of Islam, who never fled from the battlefield. And this verse was revealed about those who fled from the battle:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ... أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللهَ شَيْئًا.

Muhammad is but a messenger, messengers (the like of whom) have passed away before him (3:144). Those who, after the demise of the Prophet were zealous about Islam, and pretended to defend it, were those who had left the Prophet alone in the middle of the battle, among the blood-thirsty enemies, and had run away, like giddy goats climbing around in the mountains, in their own words.

It is not unreasonable to think that the Prophet asked for a pen and some paper to write his will and appoint Ali Ibn Abi Ṭālib as his successor, and those around him claimed he was delirious. The Prophet said: "My beloved daughter, Fatimah, recite [the above-mentioned verse]."

Amīn al-Islam Abu Ali Faḍl Ibn Hasan Ṭabrisī says in his *I'lām al-Warā*:

Ali Ibn Abi Ṭālib let the Prophet lay his head on his lap. The Prophet was quite unconscious, and Fatimah was standing by him looking at his face. She was sobbing, weeping, and saying:

"He has maintained such a respectable appearance that by means of his blessed face we ask rain from the cloud! He is a refuge for the orphans and the protector of the widows."

The Prophet opened his eyes and said in a low voice:

يَا بُنَيَّةُ! هَذَا قَوْلُ عَمِّكِ أَبِي طَالِبٍ، لَا تَقُولِيهِ؛ وَلَكِنْ قُولِي: وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ.

"O dearest daughter of mine! This is what your uncle Abu Ṭālib said. Do not say it. Say rather: *Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when dies or is slain, will you turn back on your heels?"*

Fatimah cried for a long time, and then the Prophet gestured to her to come close to him, so she went up to him, and he told her a secret and she was delighted.[98] While Ali's right hand was in the Prophet's hand, he passed away. In the meantime, Ali bent down and while the Prophet's breath exhaled, he brought it near his face and wiped his face with it. Then Ali placed his body straight and closed his eyes. Then after spreading his mantle over him, he started carrying out his ritual ceremonies.

Later, when they asked Fatimah what her father had told her that had made her so happy, she said: "He told me that my grief would come to an end. I would be the first to join him in the next world. He informed me: 'You will be the first in my family to join me! You are not going to live long after me!' This made me happy."[99]

Obviously, the Prophet did not want to deprive his daughter of the truth, and the meaning of the sublime poetry recited by Abu Ṭālib. He just wanted to make her realize that a difficult day awaited her, and that those who turned away from the religion would kill her, and usurp her right and her husband's right. They would all regress into barbarity and [pre-Islamic] ignorance according to this verse. However, she and Ali Ibn Abi Ṭālib are among the thankful people, and this verse:

وَسَيَجْزِي اللهُ الشَّاكِرِينَ

and God will reward the thankful, referred to them.

How can we imagine that the Prophet would deprive his daughter of poetry by his only protector and helper in Mecca? After all,

whenever he recalled Abu Ṭālib's poetry, he would become so joyful that he would laugh.

Concerning the miracles of the Prophet, Ali Ibn 'Īsā Irbilī says:

> One of the miracles he worked was rainfall in answer to his prayer in Medina. When the people in Medina were short of water, they went to the Prophet asking him to implore God for rain, so he prayed to God for rain. They received such heavy rain that they were afraid their houses would be destroyed.
>
> Now, they asked him to pray for the rain to stop. So the noble Prophet implored God:
>
> اللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا. فَاسْتَدَارَ حَتّٰى صَارَ كَالإِكْلِيلِ وَالشَّمْسُ طَالِعَةٌ فِي الْمَدِينَةِ، وَالْمَطَرُ يُجَى ءُ عَلَى مَا حَوْلَهَا. يَرَى ذٰلِكَ مُؤْمِنُهُمْ وَكَافِرُهُمْ.
>
> "O God, around us, not on us!" The clouds then formed a circle like a crown, and the sun started shining in Medina while it rained around it. All people there, whether believers or unbelievers, witnessed the event.

So the Prophet smiled and said: "May God bestow His mercy upon Abi Ṭālib! If he were alive, he would be delighted to see it." Thereafter, Imam Ali stood up and said:

O God's Messenger, it is as if you mean his words:

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامَ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلأَرَامِلِ
يَطُوفُ بِهِ الْهُلَّاكُ مِنْ آلِ هَاشِمٍ فَهُمْ عِنْدَهُ فِي نِعْمَةٍ وَفَوَاضِلِ.[100]

> "He is so illuminated that by means of his face rain can be obtained from the cloud; he is a refuge for the orphans, and the protector of the widows. All the Banī Hāshim who were in a desperate state would gather around him, benefiting from him and enjoying his blessings!"

In his *Ṣaḥīḥ*, Bukhārī quotes 'Abdullah Ibn Omar as saying:

> I may have remembered what Abu Ṭālib said when I was looking at God's Messenger's when he was atop the pulpit pleading for rain. Then before he came down from the pulpit it began to rain, and every [rooftop] guttering overflowed!
>
> وَأَبْيَضَ يُسْتَسْقَى الْغَمَامَ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلأَرَامِلِ.[101]
>
> "He is so illuminated that by means of his face rain can be obtained from the cloud, and he is a refuge for the orphans, protector for the widows."

Bayhaqī in *Dalā'il al-Nubuwwah* has narrated from Anas that a Bedouin went to the Prophet and said:

مَالَنَا بَعِيرٌ يَنَطّ[102] وَلَا صبِيّ يَصِيح

"[Because of the drought] we have no camel hopping, or child crying!"

The Prophet stood up, went to the mosque, and climbed atop the pulpit, and then raised his hands and said:

اللّٰهُمَّ اسْقِنَا غَيْثاً مُغِيثاً، مَرِيّاً مَرِيعاً، غَدَقاً طَبَقاً، عاجِلاً غَيْرَ رَائِثٍ[103]، نَافِعاً غَيْرَ ضَارّ.

"O God! Rain upon us Your abundant rain and quench our thirst, plenty of sweet and fertilizing rain, quickly, not slowly, beneficial, not harmful!"

No sooner had the Prophet lowered his hands than there was a downpour from Heaven. Everyone came and cried out: "We are drowning! We are drowning!"

The Prophet laughed so that his molars could be seen, then said:

لِلّٰهِ دَرُّ أَبِي طَالِبٍ لَوْ كَانَ حَيّاً قَرَّتْ عَيْنَاهُ. مَنْ يُنْشِدُنَا قَوْلَه؟

"May God have mercy on Abu Ṭālib. If he were alive his eyes would be delighted. Who will recite to us what he said?"

Ali stood up and said:

O God's Messenger, it is as if you mean his words:

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ
يَطُوفُ بِهِ الْهُلَّاكُ مِنْ آلِ هَاشِمٍ فَهُمْ عِنْدَهُ فِي نِعْمَةٍ وَفَوَاضِلِ.[104]

"He is so illuminated that by means of his face rain can be obtained from the cloud. He is a refuge for the orphans, protection for the widows. All the Banī Hāshim who were in a desperate state would gather around him, benefitting from him and enjoying his blessings!"

Suyūṭī also says:

This elegy, which praises the Prophet, is by Abu Ṭālib, and it reveals the Quraysh's enmity towards him. The first line of it is:

وَلَمَّا رَأَيْتُ الْقَوْمَ لَا وُدَّ فِيهِمْ وَقَدْ قَطَعُوا كُلَّ الْعُرَى وَالْوَسَائِلِ

And when I noticed that in the tribe [of the Quraysh and the sons of 'Abd Manāf] there was no love among them and they had cut off all relations and means of connection [with him]

كَذَبْتُمْ وَبَيْتِ اللهِ نُبْزَى مُحَمَّداً وَلَمَّا نُطَاعِنْ حَوْلَهُ وَنُنَاضِلِ
وَنُسْلِمُهُ حَتَّى نُصَرَّعَ حَوْلَهُ وَنَذْهَلَ عَنْ أَبْنَائِنَا وَالْحَلَائِلِ

I swear by God's Sacred House that you have lied by deriding Muhammad, imagining that you can humiliate us and scatter us from around him, when we thrust [spears] and defend!

[And you claim] we will surrender him [to you]. No, not until we are felled around him, unaware [through death] of our sons and wives!

وَمَا تَرَكَتْ قَوْمٌ لَأَبَالَكَ سَيِّداً يَحُوطُ الذِّمَارَ فِي مِكَرٍّ وَنَائِلِ.[105]

O you fatherless one, no tribe ever leaves a chief who is constantly there to protect the right of his nation in all conditions!

After the two couplets which begin with:

وَأَبْيَضَ، يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ

'Allāma Amīnī adds this couplet:

وَمِيزَانُ عَدْلٍ لَا يَخِيسُ شَعِيرَةً وَوَزَّانُ صِدْقٍ وَزْنُهُ غَيْرُ هَائِلِ[106]

"Muhammad is a fair balance that does not even err by a grain of barley, and a scale of truthfulness that is always right, and there is no doubt about it."

It is clear from the above that the Holy Prophet loved Sayyid Abu Ṭālib dearly, and attached great importance to his poems. However, at that perilous moment, on his deathbed, he saw events so disturbing that Abu Ṭālib's poetry had to be forgotten.[107]

Who can imagine a greater danger than the Prophet being accused of delirium and feeble-mindedness? Or forbidding the greatest Guardian of the religion, Ali al-Murtaḍā, the Master of the executors and one of the two weighty things, from leading the Muslims? Or showing the Prophet such audacity by describing him as delirious when he asked for a shoulder bone and inkwell to write a letter and confirm in writing Ali's succession, even though he had already told them orally in his sermons and elsewhere? Or making a noise by raising their voices and repeating: "God's Book is enough for us"? They dismayed the Prophet and broke his heart; they acted against his will,

causing him to leave this world grief-stricken after twenty-three years' hard work for Islam.

A Sunni, Mīr-Khānd, says in *Rawḍat al-Ṣafā* that Umm Salamah said:

> When the Prophet was seriously ill, he bound a bandage around his head, climbed atop the pulpit, began by asking for God's forgiveness for the martyrs of Uḥud, and then commanded all the companions' doors leading to the mosque except Ali's door be blocked off. He stated: "He has to keep me company, and I have to keep him company."
>
> Omar said: "O Prophet, let me leave a skylight through which I can see you leave your house for the mosque."
>
> He did not approve of it. One of the companions asked: "O Prophet, what was the purpose of opening the doors to the mosque, and now what is the reason for blocking them?"
>
> He stated: "Neither opening nor closing them was by my command."

Mīr-Khānd continues narrating, and says that biographers say:

> When his illness worsened and the companions had come together at his residence, he said: "Bring me some paper and ink to write you a note, so that you do not ever again go astray." However, those present there disagreed among themselves. Some said they had to do what he commanded, and some said: "Are these the words of someone whose illness has become serious or words meant in earnest?" Omar said: "The pain overwhelmed the Prophet. We have the Qur'an. God's Book suffices us!" Some agreed with Omar's opinion, but others insisted on opposing him and said: "Bring him what he wants." They disputed, voices were raised in his blessed presence, and the disagreement became immoderate!
>
> So the holiest Prophet said: "Be gone, there should not be dispute in the presence of any prophet!" In the meantime, he said: "I am going to advise you to do three things. First of all send the disbelievers out of the Arabian Peninsula, and authorize delegation as I did."

Sulaymān narrates this hadith from Sa'īd Ibn Jubayr and says: "I really do not know whether Sa'īd Ibn Jubayr did not see any benefit in mentioning the third one or if he mentioned it but forgetfulness wove its threads in my mind!"

Ibn 'Abbās says: "The disaster in its entirety was what impeded the Prophet from writing for them,"[108] and then he say that the Master of the Faithful, Ali, said:

The Prophet made his testamentary instruction during his illness from which he died. When he had finished, Sūrat al-Naṣr [110] was revealed. I said: "O God's Messenger, this testamentary instruction is that of those who are bidding [a last] farewell!"

He stated: "O yes, Ali, I am tired of this world." Then he leaned back and for a short moment closed his eyes. When he awoke he said: "O Gabriel! Take me, and keep the promise you made to me!" Then he called me to him and rested his blessed head on my shoulder. It was then his face looked pale and his blessed forehead began to sweat. When Fatimah noticed this sorrowful condition, she held Hasan and Husayn and cried at the top of her voice saying: "O dear Father, who is going to have mercy on your daughter's condition after you are gone, and console your [grand]sons Hasan and Husayn? Who is going to protect the waves of people coming from the edges of the horizons? O Father, may I be made your sacrifice! Woe is my ear that will not hear your sweet word, woe is my eye that will not see your beautiful face!"

When the holiest Prophet heard Fatimah's crying, he opened his eyes and called her toward him. He laid his hand on her heart and said: "O God! Bind over Fatimah's heart [i.e. bestow her enough patience and tolerance]!" Then he said: "Rejoice, for you will be the first of my family to rejoin me!"

Ali says:

I told Fatimah: "Be quiet and do not spread salt on God's Messenger's wound!" Then the Holy Prophet said: "Let her weep for her father!" He then closed his tired eyes, and Fatimah said to Hasan and Husayn "Get up and go to your kind [grand]father. He may advise you with what soothes your hearts." The delight of Zahra's eyes obeyed their mother and went up to the Holy Prophet. Hasan told him: "O grandfather, how can we bear being separated from you? To whom will we tell our secrets? Who will be kind to us—to me, my brother, and our father after you are gone?"

Ali Ibn Abi Ṭālib says:

Thereafter, I wept inconsolably.[109]

The Prophet said to ʿĀyishe ʿĀyishe:

O ʿĀyishe, you have to sit in the corner of your room and cling to the indissoluble bond of patience, the veil and mindfulness, as the Exalted Real states:

وَقَرْنَ فِي بُيُوتِكُنَّ[110]

and remain in your houses (33:33).

Having said these words, he burst into tears, making all those sitting around weep. Umm Salamah said: "Given that God has cleared you of all earlier and recent sin, why are you crying?"

He stated: "I only cried for my nation," and then gave Fatimah good news. Therefore, Fatimah asked him: "Where shall I see you on the day of the greatest fear (*al-Faza' al-Akbar*)?" He answered: "You will meet me at Heaven's gate, under the banner of praise (*al-Ḥamd*), when I am busy asking the Merciful for forgiveness for my nation."

Azrael (the angel of death), disguised as a Bedouin, stood in front of the room of the Prophet and said: "Peace be upon you, Household of Prophethood and the depository of the Message! Would you permit me to come in? May God have mercy on you."

At that moment Fatimah was sitting beside her father and said: "It is not possible to see him now; he is preoccupied."

Again the angel of death asked for permission to see him, but he was answered as before. The third time he raised his voice so loud that everyone in the room was frightened.

At that moment God's Messenger was unconscious, but he came to, opened his eyes, and asked: "What is the matter?" They told him, so he asked: "O Fatimah, do you know who you were talking to?" She replied: "God and his Messenger know best!"

He stated: "He is the angel of death, the destroyer of the pleasures, the cutter of the desirers and wishes, the separator of nations, the widow-maker and orphan-maker!"

When Fatimah heard this hadith she said:

يَا مَدِينَتَاهُ! خَرِبَتِ الْمَدِينَةُ

"Woe upon Medina! Medina is ruined!"

Then the Prophet took her hand and held it to his blessed chest, and for a while did not open his eyes so those present thought he had passed away. Fatimah whispered in his ear and said: "O my father!" But she did not receive any answer. Again she said: "May I be made sacrifice to you, look at me, and speak to me."

The Holy Prophet opened his eyes and said: "O my daughter! Stop crying, because the Bearers of the [Divine] Throne are crying for your sake," and then he wiped away her tears, gave her glad tidings, and said: "O God, help her to have patience in my absence!" The he said to Fatimah:

> O Fatimah, when my soul is taken away say:
>
> إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.
>
> *Surely we belong to God and surely to Him we return*! O Fatimah, anyone afflicted by a loss will be compensated for it.

Fatimah said: "O God's Messenger! Who and what can make up for you?" Again he closed his eyes and Fatimah said: "What sorrow!" The Prophet answered: "No grief or sorrow will beset your father from now on!" [That is, the reason for sorrow and distress that take hold of mankind is his bodily attachments.] Now human attachments are at an end of the desires, and the call embodied in the verse:

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً

Return to your Lord, pleased, pleasing (89:28) reaches his ears. The pleasing soul will return to the Lord of the worlds, everything good will come to sight, and there will remain neither desires nor sorrows nor sufferings.[111]

Mīr-Khānd continues the subject and says:

When they buried the Prophet and everyone left the graveyard, all of those who went gathered in front of Fatimah's house to pass on their condolences to her over her father's demise.

Fatimah asked them whether they had buried the Prophet. They answered that they had. Then she asked: "How did you have the heart to scatter earth on him? For he was the Prophet of mercy!" They said: "O God's Messenger's daughter! We are also grief-stricken by this loss, but there is no recourse other than to resign ourselves to the Creator's ruling, Transcendent and Exalted is He."

Maqṣad al-Aqṣā says that all the time Fatimah looked at Hasan and Husayn and then sighed and moaned over their loss until fire blazed from her heart. The people wept blood over her bereavement. All the beloved and companions were crying with her and reciting these couplets addressed to the Master of all beings and the choice of everything that exists:

> O Master! What wrong have you noticed in these broken hearts, leaving them behind and now lying in another place?

We did not appreciate you, O the Shade of God, it is why you have withdrawn your shade;
This tiny planet was not suitable for you to live; that is why you have chosen to live beyond the firmament;
You have succeeded in uniting with Him all alone, and you reached the Lofty Being without an agent;
You are the bird belonging to the nest of Sanctity, so it is not strange you have flown back to the Rose Garden;
Please send us a perfumed pastille, O you the blossom of hope, the very perfumed pastille that you have heard from the Garden of Truths;
Pour into the mouths of us the love-thirsty just a drip of that non-intoxicating wine you have tasted out of the goblet of Truth![112]

The greatest agony and sorrow of the Prophet at the time of his demise was the condition of his nation after him; he was worried that they might not be protected properly. He was worried that they would force Imam Ali to remain at home—he was aware that the people would be without a sympathetic guardian after him.

The Prophet could clearly see that the perpetuity and guardianship of his Prophethood and the consolidation of the Holy Qur'an was with Ali Ibn Abi Ṭālib, but some other so-called chiefs wanted to usurp this right, and then destroy it and seize power. Woe upon the poor nation if some mean people wanted to govern them, woe upon the people if a man without insight was going to govern them.

Abu Bakr, Omar, Othman, 'Ubaydah Ibn Jarrāḥ, Mughīrah Ibn Shu'bah, Usayd Ibn Ḥuḍayr, Khālid Ibn Walīd, Qunfudh Ibn 'Umayr, and Abu Ḥudhayfah's servant Sālim were some of those well-known people who claimed to be chief of the nation![113]

Ibn Abi al-Ḥadīd says: "Those who, along with Omar, entered Fatimah's house were Usayd Ibn Ḥuḍayr, Salamah Ibn Salamah Ibn Quraysh, Qays Ibn Shammās, 'Abd al-Raḥmān Ibn 'Awf, and Muhammad Ibn Muslimah, who took away Zubayr's sword and broke it."[114]

All these men were famous and well known to everyone, so seeing their devilish actions and movements, all ignorant men followed them. They moved towards disbelief, error, and apostasy, straying away from the guardianship, the spirit of prophethood that was safeguarded by a very few people.

On his deathbed, the Prophet prepared a young man called Usāmah and commanded him to leave Medina at once. He strictly commanded him to take all those well-known people (mentioning their names one by one) out of the town under his supervision. He insisted they follow the order of joining Usāmah's army, and cursed anyone who disobeyed, because he was sure that he was dying.

Therefore, he was trying to rid Medina of the evil of the presence of those who believed they had a greater claim, like overzealous wet-nurses, and then prepare everything for the rightful person, Ali Ibn Abi Ṭālib, to take guardianship of the nation. He wanted to see everything as it should be without anything violating his command. The only purpose of this plan and command by the Prophet of God (commanding a youth, Usāmah, to bring those well-known and strong people under his control) was to get rid of them and trust the government to the rightful person, Ali Ibn Abi Ṭālib.

Ibn Sa'd, in *al-Ṭabaqāt*, says that it was Wednesday, the end of the month of Ṣafar, 10 AH, when the Prophet's illness started. Initially, it was a sudden fever and then there followed a serious headache. It was Thursday when he appointed Usāmah and commanded him to fight the enemies in the way of God.

Usāmah went out of Medina with his banner fastened and encamped at Jurf. The Prophet did not exempt any of the senior Migrants or Anṣār from fighting in that battle. That included Abu Bakr, Omar Ibn Khaṭṭāb, Abu 'Ubaydah Jarrāḥ, Sa'd Ibn Abi Waqqāṣ, Sa 'īd Ibn Zayd, Qutadah Ibn Nu'mān, and Salimah Ibn Aslam Ibn Ḥarīsh. Here, some people objected and said: "This boy is being promoted over the first Migrants (*Muhājirs*)!" Hearing what they said, the Prophet became angry, and with a bandage bound around his head, and wearing a piece of material as a mantle, he set out for the mosque, climbed the pulpit, and after praising God's favor and blessing, he said:

> Now then, O people! What is this objection for? Some of you have objected to my appointing Usāmah as general! Now if you criticize my appointing him as general then you are also criticizing my having appointed his father, Zayd Ibn Ḥārithah, as general before him! By God he was fit for the position of general and so is his son now! Usāmah is one of the dearest people to me. The two of them are fancied for every goodness. Now accept my advice about him, because [Usāmah] is one of the best of you.[115]

It was Saturday, and he ended his sermon and climbed down from the pulpit. Thereafter, the Prophet's condition worsened and he began saying

أَنفِذُوا بَعثَ اسَامة.[116]

"Carry out Usāmah's mission."

Ibn Hishām explains in *al-Sīrah* that when he was in pain, the Prophet saw that the people were slow in joining Usāmah's mission.

So he went out, his head wrapped in a bandage, and climbed the pulpit. He had heard some people say about his appointing Usāmah as general: "He has appointed a young boy as general over the great Migrants and Supporters." After praising God and giving thanks for His blessings, he said: "O people: join Usāmah's mission! By my life, if you grumble about his appointment as general, well you grumbled about his father's appointment as general before him! He is suitable as general just as his father was suitable for it."[117]

Then the Prophet came down from the pulpit and the people hastened to equip [the army].[118]

The Sermon of the Prophet on Adhering to the Two Weighty Things(*Thaqalayn*)

Ibn Sa'd narrates via his chain from Abu Sa'īd Khudrī, from the Prophet, [who] stated:

انّي اوشكُ أن ادعى فأجيب، وإنّي تاركٌ فيكم الثقلَين: كتابَ اللهِ وعترتي، كتابُ اللهِ حبلٌ ممدودٌ من السماءِ إلى الأرضِ وعترتي أهلُ بيتي. وإنّ اللطيفَ الخبيرَ أخبرني: أنّهما لن يفترقا حتّى يردا عليّ الحوضَ، فانظروا كيف تخلفوني فيهما.[119]

"I am nearly being called and I must respond. Surely I am leaving among you two weighty things: God's Book and my close family. God's Book is a rope stretching from Heaven to earth. Certainly the Kind [and] All-aware has informed me that they will not separate from each other until they reach me by the Pool. So watch how you treat them after I am gone!"

In *al-Irshād*, Shaykh Mufid states:

> Some of [Imam Ali's] virtue, and the eminent position conferred on him as emphasized by God's Messenger, is as per what followed the Farewell Pilgrimage—repetition by God's Messenger and the events that happened by God's will. For example as the Prophet noticed his demise was approaching, he explained what was necessary for his nation. He chose his successor and caliph among the Muslims, and alerted them of the sedition and disagreement after his passing. He strictly advised them to follow his traditions and adhere to what he had already guided them to. He trusted them to his Household, telling them how to deal with his family, and forbade them from disagreeing with and turning away from them. Among his frequent statements to them was the following hadith in which he adjured them to agree and be united:

أيّها النّاس؛ انّي فَرَطُكُم وَأنتُم وَارِدُونَ عَلَيَّ الحَوضَ. ألا وَانّي سَائِلُكُم عَنِ الثَّقَلَينِ؛ فَانظُروا كَيفَ تَخلُفُونَي فِيهِمَا، فَإنّ اللّطِيفَ الخَبِيرَ نَبّأنِي أنّهُمَا لَن يَفتَرِقَا حَتّى يَلقَيَانِي. وَسَألتُ رَبّي ذَلِكَ فَأعطَانِيهِ. ألا وَانّي قَد تَرَكتُهُمَا فِيكُم: كِتَابَ اللهِ وَعِترَتِي أهلَ بَيتِي، لَا تَسبِقُوهُم فَتَفرَقُوا، وَلَا تَقصُرُوا عَنهُم فَتَهلِكُوا، وَلَا تُعَلِّمُوهُم؛ فَانّهُم أعلَمُ مِنكُم

أيّها النّاس؛ لَا أُلفِيَنّكُم بَعدِي تَرجِعُونَ كُفّاراً يَضرِبُ بَعضُكُم رِقَابَ بَعضٍ؛ فَتَلقَونِي فِي كَتِيبَةٍ كَعُرضِ السَّيلِ الجَرّارِ؛ ألا وَانّ عَلِيَّ بنَ أبِي طَالِبٍ عليه السلام أخِي وَوَصِيّي، يُقَاتِلُ بَعدِي عَلَى تَأوِيلِ القُرآنِ كَمَا قَاتَلتُ عَلَى تَنزِيلِهِ.

وَكَانَ صلى الله عليه و آله يَقُومُ مَجلِساً بَعدَ مَجلِسٍ بِمِثلِ هَذَا الكَلَامِ وَنَحوِهِ.

O people! I am ahead of you and you will come to me at the Pool! Lo! I shall ask you about the two weighty things, so watch how you treat them after I am gone! The most Kind [and] All-knowing has informed me that those two weighty things will not separate from each other until they meet me [again]. I asked my Lord for that and he granted it to me. Lo! I have left among you God's Book and my close family, my Household. Do not go ahead of them and get separated, and do not fall behind them and perish. Do not teach them because they know better than you.

O People! Let me not find you after I die becoming unbelievers again, decapitating each other. For you will meet me again among an army like a roaring flood! Lo! Ali Ibn Abi Ṭālib is my brother and successor. After my demise, he will fight for the inner meaning (*ta'wīl*) of the Holy Qur'an, as I did for its exoteric meaning (*tanzīl*). The Prophet repeated this sermon at different sessions,

The Prophet then appointed Usāmah Ibn Zayd Ibn Ḥārithah as general and commanded him to set forth with most of the nation to where his father had been martyred in the lands of the Byzantines. The Prophet decided to send the leading Migrants and Helpers so that no one who disagreed over the leadership and coveted advancement over everyone else by being master would be left in Medina. He was trying to stop anyone [else] who was seeking to succeed him after he was gone so that no one would dispute [Imam Ali's] right.

The Prophet Asking Forgiveness for the Dead in the Baqī'

For the same reason the Prophet trusted the affair of army leadership to Usāmah and tried to send everyone who would oppose [the Imam] away from Medina. He commanded Usāmah to stop his army and settle a mile away from Medina at Jurf in order to encourage the others to join him. The Prophet was still busy in this affair when his illness sent him to his death.

Meanwhile, the complaint from which he passed away beset him. When he felt the illness that afflicted him,[120] he took Ali's hand, some people following them, and set out for the [cemetery of] Baqī '. There he turned to the people saying: "I have been ordered to ask for forgiveness for the dead in this cemetery." The people followed the Prophet up to the graveyards where he said:

السلامُ عَلَيكُم يا أهلَ القُبورِ، لِيَهنِئكُم ما أصبَحتُم فيهِ مِمّا فيهِ الناسُ، أقبَلَتِ الفِتَنُ كَقِطَعِ اللَّيلِ المُظلِمِ يَتبَعُ أوَّلُها آخِرَها.

"Peace be upon you, inhabitants of the graves. May you enjoy where you have come to away from what people are embroiled in. Seditions have approached like patches of dark night, the first followed by the last!"

The Prophet then prayed and asked for forgiveness for the dead lying in the graves, and then turned to Imam Ali saying: "Each year, Gabriel presented the Holy Qur'an once; however, this year he has presented it twice, so I gather that my death is near at hand!"

He continued: "I have been enjoined to choose between the treasure troves of this world and eternity here and Heaven, and I have chosen meeting my Lord and Heaven! So when I die, wash me and cover my genitalia because no one but a person blind [from birth] can ever look upon it!"[121]

Another Sermon Delivered by the Holy Prophet during the Last Days of His Life

Next the Prophet returned home and was suffering with fever for three more days. His head wrapped in a bandage, resting his right hand on Ali and his other hand on Faḍl Ibn 'Abbās, he set out for the mosque. He climbed the pulpit and said:

مَعَاشِرَ النَّاسِ! قَدْ حَانَ مِنِّي خُفُوقٌ مِنْ بَيْنِ أَظْهُرِكُمْ، فَمَنْ كَانَ لَهُ عِنْدِي عِدَةٌ فَلْيَأْتِنِي أُعْطِهِ إِيَّاهَا! وَمَنْ كَانَ لَهُ عَلَيَّ دَيْنٌ فَلْيُخْبِرْنِي بِهِ! مَعَاشِرَ النَّاسِ! لَيْسَ بَيْنَ اللهِ وَبَيْنَ أَحَدٍ شَيْءٌ يُعْطِيهِ بِهِ خَيْرًا أَوْ يَصْرِفُ عَنْهُ شَرًّا إِلَّا الْعَمَلُ! أَيُّهَا النَّاسُ! لَا يَدَّعِي مُدَّعٍ وَلَا يَتَمَنَّى مُتَمَنٍّ، وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يُنْجِي إِلَّا عَمَلٌ مَعَ رَحْمَةٍ، وَلَوْ لَهَوَيْتُ. اللّٰهُمَّ هَلْ بَلَّغْتُ.[122]

> O you people! The time has come for me to flutter away from among you, so I must fulfill my obligation to every individual person I have promised. So whoever is owed anything by me let him announce it to me. O you people! There is nothing between God and anyone, by which He grants him goodness and diverts ill away from him, except action. O you people! Therefore, no claimant can claim, and no wisher can wish, by Him Who sent me with the truth, that anything else but [good] deeds along with mercy can save. And if I disobey, I fall! O God! Have I delivered?[123]

After this sermon the Prophet came down the pulpit and led the people in a light congregational prayer. Then he went home. It was in Umm Salamah's house at that time. He stayed with her for a day or two. Then 'Āyishe went to Umm Salamah asking her to move him to her house to look after him. Thus the Prophet was taken to 'Āyishe's house. He was there for a few days and his illness was worsening. One morning, at prayer time, Bilāl went to him and called for prayer: "Prayer, may God have mercy on you!" but the Prophet was overwhelmed by his illness. The Prophet was put on notice by his announcement and he said: "Someone [else] should lead the people in prayer, because I am preoccupied." 'Āyishe said: "Instruct Abu Bakr." And Ḥafṣah [Omar's daughter and the Prophet's wife] said: "Instruct Omar."

When the Prophet saw what they said and saw that they were both eager to promote their fathers and were obsessed with doing so while he was still alive, he said:

أُكْفُفْنَ فَإِنَّكُنَّ صَوَاحِبَاتُ يُوسُفَ

"Stop, because you are [exactly like the seditious] women [at the time of Prophet] Joseph." Fearing that one of those two might lead the congregational prayer, the Prophet tried to stand up and go to the mosque. He had commanded those two to set off with Usāmah, and not heard that they had transgressed. However, when he heard what

he heard from 'Āyishe and Ḥafṣah, he understood that they had disobeyed his command.

The Prophet got ready to go to the mosque to stop any probable troubles and to dispel any doubt. When he stood up to walk, due to weakness, he could not bear his own weight. So Ali and Faḍl Ibn 'Abbās took him by his hands and he leaned on them, his feet dragging along the ground from the weakness.

When he entered the mosque he noticed that Abu Bakr had reached the prayer niche first. He pointed to him to step back, and he did so. Then the Prophet took his place, and started the prayer. He did not count any of the prayer already prayed by Abu Bakr.

When the Prophet returned home, he called Omar, Abu Bakr, and some others, who were with them in the mosque, and asked:

أَلَمْ آمُرْكُمْ أَنْ تُنْفِذُوا جَيْشَ اسَامَةَ؟

"Did I not order you to join Usāmah's army?" They answered: "Yes, you did, God's Messenger."

He asked:

فَلِمَ تَأَخَّرْتُمْ عَنْ أَمْرِي!؟

"Then why did you disobey my command?" Abu Bakr said: "I left the place but when I returned, I wanted to see you again!" Omar said: "I did not leave Medina, because I did not like to ask others about your state."

Three times the Prophet stated: "Join Usāmah's army; join Usāmah's army!" Then in despair and sorrow he collapsed and fell unconscious.[124]

The Command of the Prophet to Fetch a Pen and Some Paper to Write His Last Will

For a while he was unconscious. The Muslims wept, and sobbing arose from his wives and children, the Muslims' wives, and all the Muslims present. Thereafter, the Prophet came around, looked at them, and then said:

ائتوني بدواة وكتف لأكتب لكم كتابا لا تضلوا بعده أبداً.

"Bring me an ink-pot and a shoulder bone so that I can write you a note so that you never go astray thereafter!"

Once again he fell unconscious. Some of them stood up to fetch what he had commanded. But Omar said: "Do not do it; he is delirious!" Of course the man sat down, but most of them sitting in the room were uneasy to see the Prophet's command was not carried out. They began blaming one another, and in the meantime saying:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُون.

"Surely we belong to God and surely to Him we return!"

When the Prophet came around some of them asked him if he still wanted an ink-pot and a shoulder bone.

He replied: "Go away after what you said. However, I instruct you to behave in a good manner towards my Household!" Then he turned his face away from them, and they stood up and left the room; only 'Abbās and Faḍl Ibn 'Abbās, Ali Ibn Abi Ṭālib, and the Household remained with the holy Prophet.

'Abbās said: "Please tell us if after you the leadership is going to be with us, but if you see that we will be defeated by them then decide our course of action."

The Prophet stated:

أَنْتُمُ الْمُسْتَضْعَفُونَ مِنْ بَعْدِي.

"You will be dispossessed after me." He fell silent [from the sickness].[125]

The people in the room stood up, in tears and hopeless of his state, and left him.[126]

Everything we have quoted in this part is from the clear-sighted, learned jurisprudent, the Shi'a theologian and scholar, Abu Abdullah Muhammad Ibn Muhammad Ibn Nu'mān Shaykh Mufid (336 or 338–413 AH).

The Shi'a scholars say:

> Omar knew that the Prophet wanted to appoint as executors Ali Ibn Abi Ṭālib and the Imams from his progeny right up to the twelfth Imam (*Qā'imihim*). That was why he stopped the note from being written and

claimed that he was just saying that because he was delirious. This is why he stayed in Medina and refused to join Usāmah's army. In this way, he stood against the Prophet and his statement announcing: "I am leaving with you two most weighty things: the Book of God and my Household." He not only rejected it but tried to erase it with the help of his accomplices!

Sunni Sources for the Pen Hadith

Ibn Sa'd in *al-Ṭabaqāt*, via his chain from Abu Muwayhibah, the Prophet's servant, narrates that the Prophet said in the middle of the night: "I have been instructed to ask forgiveness for the dead in the Baqī' (cemetery). Let's go there together."

He set off and I followed him until we reached the graveyard. He prayed and then asked forgiveness for all those lying in the graves, and then he recited:

لِيَهْنِئْكُمْ مَا أَصْبَحْتُمْ بِهِ مِمَّا أَصْبَحَ فِيهِ النَّاسُ فِيهِ، أَقْبَلَتِ الْفِتَنُ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يَتْبَعُ بَعْضُهَا بَعْضاً، يَتْبَعُ آخِرُهَا أَوَّلَهَا، الْآخِرَةُ شَرٌّ مِنَ الْأُولَى [127]

"May you enjoy what you have become rather than what the people have become embroiled in! Seditions have approached like patches of dark night following one another—the last following the first, and the last worse than the first!" [128]

This prayer and plea for forgiveness is exactly as quoted by Shaykh Mufid, except that he says that he went to the Baqī' with Ali Ibn Abi Ṭālib, instead of with Abu Muwayhibah, as per this hadith. There is no difference in the expressions, such as the seditions and the dark night.

Ḥākim in *al-Mustadrak* narrates via his chain from several people (*jamā'ah*), who related that 'Āyishe 'Āyishe had said: "The first time the Prophet felt sick, he was in Maymūnah's house. He left there, his head bandaged, and could hardly stand on his feet; two strong men were supporting him so that he did not fall. On his right hand was 'Abbās and on the left someone else." 'Abdullah, the narrator of the hadith, says: "Ibn 'Abbās told me: 'The other man on the Prophet's left was Ali.'" [129]

Ṭabarī, in his *Tārīkh*, narrates via his chain from 'Āyishe that she had said:

God's Messenger's pain reached its worst and he went around to each of his wives in turn, until his illness became severe, when he was in

Maymūnah's apartment. He called all his wives and asked their permission to be nursed in my apartment and they let him do so.[130] The Prophet left her apartment, two men from his family helping him on either side, one of them Faḍl Ibn 'Abbās and the other another man, [the Prophet's] feet dragging along the ground and his head bandaged, until they entered my chamber.

Later, 'Ubaydullāh, the narrator of this hadith, says: "I narrated this hadith to Ibn 'Abbās and he asked me: 'Do you know who that man was!' I answered: 'No, I know not.' He said: 'He was Ali Ibn Abi Ṭālib, but 'Āyishe could not bring herself to mention his name; otherwise she could have said between Faḍl Ibn 'Abbās and Ali Ibn Abi Ṭālib!'"[131]

This hadith is also similar to Shaykh Mufid's hadith; the only difference is, in this hadith, 'Āyishe could not bring herself to mention the name of Ali Ibn Abi Ṭālib; instead she says: "... another man."

The Hadiths Concerning Omar's Stopping the Holy Prophet from Writing a Testamentary Instruction before His Death

1) Bukhārī, in his *Ṣaḥīḥ*, narrates via his chains from 'Ubaydullāh Ibn 'Abdullāh that Ibn 'Abbās said:

لَمَّا حُضِرَ رَسُولُ اللهِ صلى الله عليه و آله وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، قَالَ النَّبِيُّ صلى الله عليه و آله: هَلُمَّ[132] أَكْتُبْ لَكُمْ كِتَاباً لَا تَضِلُّوا بَعْدَهُ!

فَقَالَ عُمَرُ: إِنَّ النَّبِيَّ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ، وَعِنْدَكُمُ الْقُرْآنُ. حَسْبُنَا كِتَابُ اللهِ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ فَاخْتَصَمُوا، مِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمُ النَّبِيُّ كِتَاباً لَنْ تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَهُ عُمَرُ. فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالِاخْتِلَافَ عِنْدَ النَّبِيِّ، قَالَ لَهُمْ رَسُولُ اللهِ صلى الله عليه و آله: قُومُوا. فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللهِ صلى الله عليه و آله وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنِ اخْتِلَافِهِمْ وَلَغَطِهِمْ.

When the Holy Prophet was dying, and there were men in his chamber including Omar Ibn Khaṭṭāb, and the Prophet said: "Come, let me write you a note, after which you will not go astray," Omar said (to the others in the room): "Certainly the pain has overwhelmed the Prophet, because we have the Qur'an. The Book of God suffices us!" The household disagreed and disputed. Some of them said: "Bring [some parchment and

ink] for the Prophet to write you a note after which you will not go astray!" But some of them said what Omar had said.

When there was much hubbub and disagreement in the Prophet's presence, he told them to get out.
Ibn 'Abbās would always say: "Surely, the greatest disaster of all was their dispute and clamor, which stopped him from writing them that note!"

This is one of those hadiths the authenticity and provenance of which is not doubted by the Sunnis[133] because Bukhārī narrates it from Ibrahim Ibn Mūsā, from Hishām, from Mu'ammar, and similarly from 'Abdullāh Ibn Muhammad, from 'Abd al-Razzāq, from Mu'ammar, from Zuhrī, from 'Ubaydullah Ibn 'Abdillāh, from Ibn 'Abbās. There is no doubt among Sunnis about their reliability and up-standingness.

2) Bukhārī narrates in his *Ṣaḥīḥ* from Yaḥyā Ibn Sulaymān, from Ibn Wahab, from Yūnus Ibn Shihāb, from 'Ubaydullāh Ibn 'Abdillāh, from Ibn 'Abbās, [who] said:

لَمَّا اشْتَدَّ بِالنَّبِيِّ صلى الله عليه و آله وَجَعُهُ قَالَ: ائْتُونِي بِكِتَابٍ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ: قَالَ عُمَرُ: إِنَّ النَّبِيَّ صلى الله عليه و آله غَلَبَهُ الْوَجَعُ وَعِنْدَنَا كِتَابُ اللهِ حَسْبُنَا. فَاخْتَلَفُوا وَكَثُرَ اللَّغَطُ.
قَالَ: قُومُوا عَنِّي وَلَا يَنْبَغِي عِنْدِي التَّنَازُعُ. فَخَرَجَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللهِ صلى الله عليه و آله وَبَيْنَ كِتَابِهِ.[134]

When the Prophet's pain worsened, he said: "Fetch me something to write on so that I can write you a note after which you will not go astray!" Omar said: "Surely the pain has overwhelmed the Prophet, because we have the Book of God. It is sufficient for us." But they disagreed amongst themselves, and there was much clamor.

[The Prophet] said: "Leave me. It is not seemly for there to be dispute in my presence!" Ibn 'Abbās also left, saying: "Truly the greatest disaster is what stopped God's Messenger from [writing] his note!"

This hadith is also an authentic hadith according to the Sunnis, and they have no doubt in its narrators.

3) Similarly Bukhārī has narrated from Qabīṣah, from Ibn 'Uyaynah, from Sulaymān Aḥwal, from Sa'īd Ibn Jubayr, from Ibn 'Abbās [who] said:

يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ؟ ثُمَّ بَكَى حَتَّى خَضَبَ دَمْعُهُ الْحَصْبَاءَ. فَقَالَ: اشْتَدَّ بِرَسُولِ اللهِ صلى الله عليه وآله وَجَعُهُ يَوْمَ الْخَمِيسِ فَقَالَ: ائْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا. فَتَنَازَعُوا- وَلَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ- فَقَالُوا: هَجَرَ رَسُولُ اللهِ صلى الله عليه وآله.

قَالَ: دَعُونِي؛ فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ. وَأَوْصَى عِنْدَ مَوْتِهِ بِثَلَاثٍ: أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ، وَنَسِيتُ الثَّالِثَةَ.[135]

"Ah! Thursday! Do you know what Thursday is all about?!" He then cried so much that his tears moistened the sand [he was sitting on]. Then he said:

> The Prophet's pain became severe on that Thursday, so he said: "Fetch me something to write on so that I can write you a note after which you will never go astray." However, they disputed among themselves, and it is not seemly for there to be any dispute in the presence of any Prophet, and they said: "The Prophet is delirious!"
>
> [The Prophet] said: "Leave me alone! What I am into is better than what you are inviting me to." At the very time of his demise, he gave three testamentary instructions: drive the pagans out of the Arabian Peninsula; give delegations sufficient water to pass to the next watering-place as I have given...And I have forgotten the third.

Concerning this matter, Muslim also narrates three hadiths in his *Ṣaḥīḥ* at the end of Kitāb al-Waṣāyā. The first one is almost exactly the same as the third hadith we have quoted from Bukhārī, the only difference being that instead of

فَقَالُوا: هَجَرَ رَسُولُ اللهِ

he says

وَقَالُوا: مَا شَأْنُهُ؟ أَهَجَرَ؟ اسْتَفْهِمُوهُ

"And they said: 'What is wrong with him? Is he delirious? Ask him!'" Then instead of

وَنَسِيتُ الثَّالِثَةَ

he says: "And he remained silent on the third one; or he said it but I was caused to forget it."

The third one is exactly the same as that which we have quoted from Bukhārī. Note, however, that Muslim narrates these two hadiths via a different chain from Bukhārī's, but the content is the same. And he quotes the second hadith from Isḥāq Ibn Ibrahim, from Wakī', from

Mālik Ibn Mighwal, from Ṭalḥah Ibn Muṣarrif, from Sa'īd Ibn Jubayr, from Ibn 'Abbās, [who] said:

يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ؟ ثُمَّ جَعَلَ تَسِيلُ دُمُوعُهُ حَتَّى رَأَيْتُ عَلَى خَدَّيْهِ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ. قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه و آله: ائْتُونِي بِالْكَتِفِ وَالدَّوَاةِ (أَوِ اللَّوْحِ وَالدَّوَاةِ) أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا. فَقَالُوا: إِنَّ رَسُولَ اللهِ صلى الله عليه و آله يَهْجُرُ.[136]

"'Ah! The day of Thursday! Do you know what the Thursday is all about?!' Then his tears began running until I saw them on his cheeks like a string of pearls!" [Ibn 'Abbās] said: "The Prophet said: 'Bring me a shoulder bone and an inkwell (or a tablet and an inkwell).[137] I will write you a note after which you will never go astray!' But they said: 'Surely God's Messenger is delirious!'"

Ahmad Ibn Ḥanbal has narrated the three hadiths that we quoted from Bukhārī, via the same chains and in the same words [and] in order on pages 222, 325, and 355 of volume 1 of his *Musnad*.

In any case, this hadith about him asking for a shoulder bone and ink [to write his will], Omar's preventing it and accusing the Prophet of being delirious and jabbering, Thursday's being a disaster over which Ibn 'Abbās cried whenever he remembered it, are all well known to biographers and compilers of Sunan and narrations. Senior Sunnis quote it and approve it in their books.[138]

Ibn Sa'd in *al-Ṭabaqāt* quotes nine hadiths concerning this matter, the first and third hadiths that we have quoted from Bukhārī, [but] from Muslim and from Yaḥyā Ibn Ḥammād, via his chain from Sa'īd Ibn Jubayr, from Ibn 'Abbās, which says:

فَقَالَ بَعْضُ مَنْ كَانَ عِنْدَهُ: إِنَّ نَبِيَّ اللهِ لَيَهْجُرُ.

"So someone who was in his presence said: 'Surely God's Prophet is delirious.'"

And he quotes a hadith from Muhammad Ibn 'Abdillāh Anṣārī via his chain from Jābir Ibn 'Abdillāh Anṣārī, and another hadith from Ḥafṣ Ibn Omar Ḥawḍī via his chain from the Master of the Faithful, Ali Ibn Abi Ṭālib, and a hadith from Muhammad Ibn Omar via his chain from Jābir in two other hadiths: the first from Muhammad Ibn Omar, from Hishām Ibn Sa'd, from Zayd Ibn Aslam, from his father, from Omar Ibn Khaṭṭāb [who] said:

كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه و آله وَبَيْنَنَا وَبَيْنَ النِّسَاءِ حِجَابٌ. فَقَالَ رَسُولُ اللهِ صلى الله عليه و آله: اغْسِلُونِي بِسَبْعِ قِرَبٍ وَأْتُونِي بِصَحِيفَةٍ وَدَوَاةٍ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا. فَقَالَ النِّسْوَةُ: ائْتُوا

رَسُولَ اللهِ صلى الله عليه و آله بِحَاجَتِهِ! قَالَ عُمَرُ: فَقُلْتُ: اسْكُتْنَ فَلَكُنَّ صَوَاحِبُهُ، إِذَا مَرِضَ عَصَرْتُنَّ أَعْيُنَكُنَّ، وَإِذَا صَحَّ أَخَذْتُنَّ بِعُنُقِهِ! فَقَالَ رَسُولُ اللهِ صلى الله عليه و آله: هُنَّ خَيْرٌ مِنْكُمْ!

We were in the presence of the Prophet and there was a curtain between the women and us. The Prophet commanded: "Wash with seven water-skins. And bring me a scroll and an inkwell. I will write you a note after which you will never go astray." The women [the Prophet's wives] then said: "Bring God's Messenger what he needs." Omar said: "I told them: 'Be quiet! You are his companions who squeeze your eyes when he is ill but grab him round the neck when he is well!'"[139] The Prophet said: "But these women are better than you are!"

Ṭabarānī also quotes this hadith from Omar in his *Awsaṭ*.[140]

The second one is from Muhammad Ibn Omar via his chain from 'Ikrimah, from Ibn 'Abbās, [who] said:

إِنَّ النَّبِيَّ صلى الله عليه و آله قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: ائْتُونِي بِدَوَاةٍ وَصَحِيفَةٍ أَكْتُبُ لَكُمْ كِتَاباً لَنْ تَضِلُّوا بَعْدَهُ أَبَداً! فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: مَنْ لِفُلَانَةَ وَفُلَانَةَ مَدَائِنِ الرُّومِ؟ إِنَّ رَسُولَ اللهِ صلى الله عليه و آله لَيْسَ بِمَيِّتٍ حَتَّى نَفْتَحَهَا، وَلَوْ مَاتَ لَانْتَظَرْنَاهُ كَمَا انْتَظَرَتْ بَنُو إِسْرَائِيلَ مُوسَى. فَقَالَتْ زَيْنَبُ زَوْجُ النَّبِيِّ صلى الله عليه و آله: أَلَا تَسْمَعُونَ النَّبِيَّ صلى الله عليه و آله يَعْهَدُ إِلَيْكُمْ؟! فَلَغَطُوا، فَقَالَ: قُومُوا! فَلَمَّا قَامُوا قُبِضَ النَّبِيُّ صلى الله عليه و آله مَكَانَهُ.[141]

The Prophet in the same illness from which he passed away stated: "Bring me a booklet to write for you something to prevent you from getting lost!" Omar Ibn Khaṭṭāb said: "Who is there for So-and-So and So-and-So, cities of the Byzantines? The Prophet will not die until we have conquered them. And if he dies, we will wait for him as the Israelites waited for Moses." Zaynab, the wife of the Prophet, said: "Will you not hear what the Prophet is covenanting with you?" They then made a clamor, so [the Prophet] said: "Get out." As soon as they left, the Prophet was taken.

Now that we have discussed the sources of these hadiths about this disaster in first-class Sunnis' *Ṣiḥāḥ* and *Sunan*,[142] we are going to discuss their meaning.

First: It can be inferred from these hadiths and narrations that this incident—i.e. when the people immediately denied the Prophet his intent—was not unforeseen. On the contrary, the context proves that the Prophet knew about their plot against Ali's appointment as

successor. That was why he formed Usāmah's army. And as the Prophet received the news from the women in his house of [their fathers'] treachery, and news from outside the house of Usāmah's army's delay in marching forth, and above all since he was aware of Abu Bakr's and Omar's disobeying his command, he was certain what kind of disloyalty would happen in his absence. So envisaging all these disloyalties, he asked for a shoulder bone and an inkwell to write the note.

Omar's Accusing the Prophet of Being Delirious

It was no coincidence that Omar and his accomplices had gathered in the Prophet's house. In fact, they had come together at several previous secret sessions to plan how to usurp the Muslim leadership. His final gathering with his accomplices had to have been planned. Otherwise how is it conceivable that they all just happened to be there, to shout and say: "God's Book suffices us," to form a second group distinct from the obedient believers in their Prophet's bedchamber and make enough noise to drown them out, all just coincidentally and in the normal course of events? It was he who spoke first, and then his friends imitated him in objecting to what God's Messenger said.

We saw in Bukhārī's first hadith that Ibn 'Abbās said: "The household disagreed and disputed. Some of them said: 'Bring [some parchment and ink] for the Prophet to write you a note after which you will not go astray!' But some of them said what Omar had said, i.e. that the Prophet was delirious." It is clear that Omar was the leader of the opposition and the first to say that God's Messenger was delirious!

Secondly, without any doubt, Omar said:

ان رسول الله يهجر.

"Surely God's Messenger is delirious." However, when compilers of Sunan and narrations saw how improper his words were, they wanted to edit out the improperness and defend Omar's behavior by instead reporting what he had said as:

ان النبي قد غلب عليه الوجع

"The Pain has overwhelmed the Prophet," so as not to disgrace Omar.

Good evidence of our claim is a hadith that Ibn Abi al-Ḥadīd quotes in *Nahj al-Balāghah*, as narrated by Abu Bakr Ahmad Ibn 'Abd al 'Azīz Jawharī in al-Saqīfah, via his chain from Ibn 'Abbās, who said:

لَمَّا حَضَرَتْ رَسُولَ اللهِ الْوَفَاةُ وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، قَالَ رَسُولُ اللهِ: ائْتُونِي بِدَوَاةٍ وَصَحِيفَةٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّونَ بَعْدَهُ (قال): فَقَالَ عُمَرُ كَلِمَةً مَعْنَاهَا أَنَّ الْوَجَعَ قَدْ غَلَبَ عَلَى رَسُولِ اللهِ صلى الله عليه و آله، ثُمَّ قَالَ: عِنْدَنَا الْقُرْآنُ، حَسْبُنَا كِتَابُ اللهِ.

فَاخْتَلَفَ مَنْ فِي الْبَيْتِ وَاخْتَصَمُوا فَمِنْ قَائِلٍ: قَرِّبُوا يَكْتُبْ لَكُمُ النَّبِيُّ، وَمِنْ قَائِلٍ: مَا قَالَ عُمَرُ. فَلَمَّا أَكْثَرُوا اللَّغَطَ وَاللَّغْوَ وَالِاخْتِلَافَ غَضِبَ صلى الله عليه و آله فَقَالَ: قُومُوا! إِنَّهُ لَا يَنْبَغِي لِنَبِيٍّ أَنْ يُخْتَلَفَ عِنْدَهُ هَكَذَا. فَقَامُوا، فَمَاتَ رَسُولُ اللهِ صلى الله عليه و آله فِي ذَلِكَ الْيَوْمِ.

فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ مَا حَالَ بَيْنَنَا وَبَيْنَ كِتَابِ رَسُولِ اللهِ صلى الله عليه و آله يَعْنِي الِاخْتِلَافَ وَاللَّغَطَ.

When death was approaching the Prophet, and men including Omar Ibn Khaṭṭāb were in the house, the Prophet said: "Bring me an inkwell and a scroll. I will write you a note after which you will not go astray." [He said:] So Omar said words to the effect that the pain had overwhelmed the Prophet. He then said: "We have the Qur'an. God's Book is enough for us!"

Everyone in the house disagreed and disputed amongst themselves. Some said: "Bring [it] for him [so that] the Prophet can write for you." Some said what Omar had said. When there was much clamor, hubbub, and difference of opinion, the Prophet became angry and said: "Get out! It is not seemly that there should be such disagreement in the presence of a Prophet." So they left and God's Messenger passed away on the same day.

Thereafter, Ibn 'Abbās would say: "The greatest disaster is what stopped God's Messenger from writing his note—i.e. the disagreement and clamor."

Ibn Abi al-Ḥadīd says: "The two Shaykhs, Muhammad Ibn Ismā'īl Bukhārī and Muslim Ibn Ḥajjāj Qushayrī, narrate this hadith in their *Ṣaḥīḥs*; and all hadith scholars agree on its narration."[143]

All we need say as evidence of our claim is that it says here: Omar said words to the effect that the pain had overwhelmed the Prophet. This is explicit proof that Omar actually said something else, but because they did not want to quote his reference to delirium

هَجَر

they changed the wording.

The second proof is a comparison between the aforementioned narrations. When we put them next to each other and weigh them against each other, it is clear to us, without any doubt, that what Omar actually said was:

إِنَّ نَبِيَّ اللهِ لَيُهْجِر

"Surely the Prophet is delirious."

Bukhārī, who explicitly names the objector as Omar in the first and the second authentic hadiths, says that he said:

قَدْ غَلَبَ عَلَيْهِ الْوَجَع

"The pain has overwhelmed him." However, he does not name him in the third authentic hadith, nor does Muslim in his authentic narration. They generalize and say: "They said," [attributing] what Omar actually said, i.e.

يهجر

[to the third person plural pronoun]:

قالوا اهَجَرَ رَسُولُ اللهِ. فَقَالُوا: إِنَّ رَسُولَ اللهِ لَيُهْجِر.[144]

They said: "The Prophet is delirious." They then said: "Surely God's Messenger is delirious!'

Ibn Sa'd says in *al-Ṭabaqāt*, in the hadith that we have related from Ṣa'īd Ibn Jubayr:

فَقَالَ بَعْضُ مَنْ كَانَ عِنْدَهُ: إِنَّ نَبِيَّ اللهِ لَيُهْجِرُ

"One of those who was in his presence said: 'Surely God's Prophet is delirious!'"

Because it does not say who said so, the actual word

يهجر

"is delirious" is used along with

قالوا

"They said," or

فَقَالَ بَعْضُ مَنْ كَانَ عِنْدَهُ...

The word

هجر

or

يهجر

("is delirious") is [suddenly] not improper and is quoted as is.

However, now that we are comparing the hadiths with one another, we clearly see that the person identified by "They said..." or

"One of those who were in his presence..." and who said: "[The Prophet] is delirious," can only have been Omar. However, his supporters have changed it to: "The pain has overwhelmed him!"

We noted in one of Muslim Ibn Ḥajjāj's hadiths that he said that what Omar said about the Holy Prophet was: "Is he delirious? Ask him!" It is obvious that Omar's utterance was a statement, not a question. He definitely said: "He is delirious!" And then some of Omar's supporters said: "Perhaps he meant it as a question. They are written the same." Next someone else wanted to corroborate and confirm it as a question by adding the interrogative particle before the statement to transform it into a question. Next, more supporters added: "Ask him," to embed further the claim that the reported speech was: "Is he delirious?"

There are many such alterations to the wording of various narrations, but they are obvious to experienced researchers. Through comparing the hadiths related by Muslim, Bukhārī, and Ibn Sa'd, it has become abundantly clear that what Omar actually said was: "He is delirious!" There is no doubt that the alterations to the wording of the various narrations were the result of intervention by narrators and hadith scholars.

Our third discussion is: What did the Prophet want to write to stop his nation from going astray after his death?

To begin with, we can deduce the answer to this question from Omar's own statement:

عِنْدَكُمُ الْقُرْآنُ حَسْبُنَا كِتَابُ اللهِ.

"You have the Qur'an; God's Book is enough for us!" which is Bukhārī's first authentic narration. The same applies to his second authentic narration:

عِنْدَنَا كِتَابُ اللهِ حَسْبُنَا.

"We have God's Book; it suffices us." Without even referring to other hadiths, historical evidence, and contextual clues, we can deduce from Omar's words alone what the Prophet wanted to write in the ink on the shoulder bone, the letter that meant "The Book of God is with us and it is enough for us!" Because Omar objected to the Prophet's writing it, by saying: "The Qur'an is enough for us; God's Book suffices us!" it is clear that the Prophet wanted to appoint a partner to the Qur'an, as an authority for the Muslims. However, Omar stopped anything else from being recorded in writing as a partner to the Holy Qur'an, making the Qur'an solely authoritative. What the Holy Prophet wanted to make a partner to the Qur'an was his close family—Ali Ibn Abi Ṭālib and his infallible descendants.

Furthermore, this is the very tradition that is beyond indubitable, as quoted by both the Shi'a and the Sunnis in their books, that the Prophet said repeatedly in his sermons, and also on his deathbed:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.

"Surely I am leaving among you two weighty things: God's Book and my Family, my Household." In this discussion of ours we have quoted this sermon, on the authoritativeness of the Qur'an and the Household and their joint caliphate, delivered by the Prophet in the mosque when he began falling ill. We quoted from Shaykh Mufid's *al-Irshād*[145] and Ibn Sa'd's *al-Ṭabaqāt*.[146]

The Prophet's Intention Was to Put Ali's Appointment as His Successor in Writing

However, since they did not apply what the Prophet had told them in his sermons, and wanted instead to oppose it and blot it out, and the Prophet was well aware of their plan, he wanted to make a written record, on his deathbed, of his appointed successor. But on that Thursday, which Ibn 'Abbās called the day of the disaster, Omar started disputing, raising his voice in the presence of the holy Prophet, annoying him and disrupting the session. That is why he told everyone to get out.

That is why when they asked the noble Prophet: "Shall we bring you the ink-pot and shoulder bone?" he answered

أَبَعْدَ الَّذِي قُلْتُمْ؟! لَا، وَلَكِنِّي اوصِيكُمْ بِأَهْلِ بَيْتِي خَيْرًا

"After what you said? No, but I do enjoin you to behave well toward my Household." It becomes clear that he wanted to write something about his Household, but when he could not put it in writing, he stated it orally.

And according to Bukhārī's third hadith and Muslim's first one, as quoted above, the Prophet wanted three things. As the narrator, Sa'īd Ibn Jubayr, relates from Ibn 'Abbās:

وَسَكَتَ عَنِ الثَّالِثَةِ أَوْ أَنْسِيتُهَا

"Ibn Sa'īd kept quiet on the third or I was caused to forget it." It is obvious that the [intended] testamentary instruction was the order to adhere to the Household, that is "the guardianship of Imam Ali and his lineage up to the twelft Imam" as per the Thaqalayn hadith. Of course, neither did Ibn 'Abbās keep silent, nor did Ibn Jābir just forget, but rather it was the darkness at the time of politics and the tyrannical

governance that ended with Ḥajjāj Ibn Yūsuf Thaqafī's sword that made Sa'īd Ibn Jābir forget it.[147]

As for the possibility that the third item was the order to join Usāmah's army, there is no use in discussing it in this session. It is the opinion stated by Muhammad Fu'ād 'Abd al-Bāqī in his commentary on *Ṣaḥīḥ Muslim*, quoting from al-Muhallab. However, it was not controversial enough to force Ibn 'Abbās to remain silent or to make Ibn Jubayr forget.[148]

It is very clear that the Prophet's intention was to write a testamentary instruction confirming Imam Ali's appointment as caliph, i.e. successor. Omar admits as much by saying: "I knew that God's Messenger, in his illness, wanted to appoint Ali Ibn Abi Ṭālib as executor, so I opposed him and prevented him!"

Ibn Abi al-Ḥadīd tells the story of Ibn 'Abbās and Omar, who had taken a journey to the Levant together, and on the way, Omar complained about Ali Ibn Abi Ṭālib to Ibn 'Abbās, saying: "He did not accompany me on this journey to the Levant. I feel he is angry with me." [Ibn Abi al-Ḥadīd's] discussion continues and presents an alternative account of Omar's reply to Ibn 'Abbās:

إِنَّ رَسُولَ اللهِ صلى الله عليه و آله أَرَادَ أَنْ يَذْكُرَهُ لِلْأَمْرِ فِي مَرَضِهِ فَصَدَدْتُهُ عَنْهُ خَوْفاً مِنَ الْفِتْنَةِ وَانْتِشَارِ أَمْرِ الْإِسْلَامِ، فَعَلِمَ مَا فِي نَفْسِي وَأَمْسَكَ، وَأَبَى اللهُ إِلَّا إِمْضَاءَ مَا حَتَمَ.[149]

"God's Messenger, in his illness, wanted to name him as successor, so I prevented it, for fear of sedition and schism within Islam. [The Prophet] learned of what was on my mind, and kept quiet, and God disdained endorsing anything else but what He had decreed."[150]

We referred to this journey in detail in volume 7 of *Knowing the Imams*, and also referred on numerous occasions to Omar's preventing the Prophet from writing his last will.[151] Obviously what we said on each occasion was relevant to the subject under discussion. Here it is in relation to the Prophet giving instructions to make written records and to Hadith al-Thaqalayn. Even though we have discussed it again in some detail, it is not repetition because it is a fresh perspective on it.

Four: Even if we ignore Ali's appointment as executor, Omar's words: "The Book of God is enough for us, and you have the Qur'an," are inherently wrong, irrespective of whether the Prophet appointed Ali as successor or not, because the Qur'an explicitly states that the Holy Prophet's word is authoritative; it says:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللهَ

Whoever obeys the Messenger, surely obeys God (4:80).

يَاأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ.

O you who believe, obey God, and obey the Messenger and those in authority among you (4:59).

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللهِ.

We did not send any messenger but to be obeyed by God's leave (4:64).

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

Take whatever the Messenger gives you, and relinquish whatever he forbids you (59:7).

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ. ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ. مُطَاعٍ ثَمَّ أَمِينٍ. وَمَا صَاحِبُكُمْ بِمَجْنُونٍ

It is indeed the word of a noble messenger, powerful, eminent with the Lord of the Throne, one who is obeyed, and trustworthy as well. And your companion is not possessed (81:19–22).

According to the above verses, and many other verses in the Qur'an, obeying the Prophet is an obligation; it is the same as obeying God. Separation between the authoritativeness of the Qur'an and the authoritativeness of the Prophet's word effects a unity of opposites (*jam' bayn al-naqīḍayn*).[152]

It is because the Qur'an itself confirms that it is obligatory to accept what the Prophet says; acting in accordance with the Qur'an without obeying the Prophet is contrary to acting in accordance with the Qur'an. Hence, Omar was the first to reject the Sunnah, that is, the first to ignore or disregard what the Prophet said. Indeed, he was not acting in accordance with his own words:

حَسْبُنَا كِتَابُ اللهِ

"God's Book is enough for us." He was rejecting both the Sunnah and the Book of God, casting them aside for good. In contrast, the Shi'a act upon both; they follow both the Prophet's Sunnah and the Book of God. In fact, it is the Shi'a who are the true Sunnis, whereas the Sunnis have neither the Book nor the Sunnah. They have rejected the Sunnah and consequently rejected the Book and then have called themselves the Sunnis, the followers of the Prophet, but have called the Shi'a rejecters (*Rāfiḍīs*)! In fact it is they who are *Rāfiḍīs* and the *Rāfiḍīs* who are the true followers of the Prophet. This is one of their tricks, because they consider themselves to be in the right because of the undeserved name that they chose for themselves and consider the Shi'a to be in the wrong, but they have no convincing proof!

Five: The question is: Does the Qur'an approve the attribution of delirium to the Prophet, approve saying his pain had overwhelmed

him, or approve raised voices in his presence, rejection of his opinion, and favoring their own opinion irrespective of motive? The Qur'an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ.

O you who believe, do not venture ahead of God and His Messenger (49:1). Do not favor your own opinions and beliefs over the Prophet's. Obey and follow what he says!

The Holy Qur'an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ.

O you who believe, do not raise your voices over the voice of the Prophet, and do not shout when you are speaking as you shout at one another, lest your deeds should fail without your being aware (49:2).

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ.[153]

Surely those who lower their voices in the presence of the Messenger of God, those are the ones whose hearts God has tested for heedfulness; there is forgiveness and a great reward for them (49:3).

So how was it in conformity with the principles of the Qur'an to raise their voices, and raise a clamor to wipe out infallible Ali's and his infallible family's imamate? How much did they raise their voices? How much of a clamor did they make in the presence of the Prophet? It was enough to distress him!

Six: Omar knew that the Prophet was the model of rightfulness and the truth, and was against falsehood; as the Qur'an says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

There is indeed a good example for you in the Messenger of God, for whoever looks forward to God and the Last Day, and remembers God greatly (33:21). And he knew that every invitation of the Prophet was an invitation to true life and living, as per:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O you, who believe, respond to God and to the Messenger when he invites you to that which will bring you life (8:24).

And he knew that Hell is the destination of whoever opposes the Prophet of God; as the Qur'an says:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا.

But whoever defies the Messenger after the guidance has become clear to him, and follows a way other than the way of the believers, We will abandon him to his devices, and We shall make him enter hell, and it is an evil destination (4:115)![154]

And He knew that:

وَالنَّجْمِ إِذَا هَوَى. مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى. وَمَا يَنْطِقُ عَنِ الْهَوَى. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى. عَلَّمَهُ شَدِيدُ الْقُوَى.

By the star when it plunges, your companion strays not nor is he misguided; nor does he speak on a whim. This is just an inspiration that is inspired, [He Who has] mighty powers, has taught him (53:1–5).

And he knew that the Prophet's word was not poetic, or fantasy pieced together from what he had at hand—it was right, wise, and logical, as the Holy Qur'an says:

لَقَوْلُ رَسُولٍ كَرِيمٍ. وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ. وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا تَذَكَّرُونَ. تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ.

It is indeed the speech of a noble Messenger and it is not the speech of a poet; how little you believe! Nor is it a soothsayer's speech; how little admonition you take! [It is] *a revelation from the Lord of all worlds* (69:40–43).

Omar knew all this; these were the verses that were recited night and day. Perhaps even the little children of Medina knew them too, so it is inconceivable for a Muslim ever to say that the Prophet was delirious or in so much pain that he did not know what he was saying!

Omar knew all of this and did not sincerely believe that the Messenger of God was delirious. He just said so to cause an argument and create a disturbance. He and his accomplices wanted to manufacture that disgraceful situation to stop the Prophet from achieving what he wanted.

Hence, when the Prophet said: "Get out," they all left, and none of them said that the Prophet only said so because he was delirious, that they should not take it seriously and remain in the room.

The written record confirming the appointment of the Master of the Faithful as successor ought to have been written and signed at that session where the chiefs of the tribes, senior Quraysh, and men in authority were present. It would have been a reliable and authentic

proof for the whole nation. If the Prophet had written it in the presence of some pure-hearted companions loyal to him, the others would have rejected it! They would not say that it was not his dictated words and not his seal, but they would say the Prophet had written it when delirious and overcome with pain! There is no doubt that those who had done such an appalling thing in front of him would do even worse in his absence!

The Prophet did not stop telling people to accept Ali as his successor and caliph, throughout the long course of his Prophethood, right from the beginning, when his public mission began at the gathering in Abu Ṭālib's house to which he invited his relatives to Islam and warned his closest clansmen, as per the Qur'anic verse. He then continued to do so, and announced it publicly to the whole nation, after stopping ceremoniously at Ghadīr Khumm and delivering a lengthy sermon.

However, at this last session, when he saw that those eager for the caliphate and their ilk attached no importance to the sermon at Ghadīr Khumm, and that the spirit of Islam was in danger with the plan to depose Ali in motion, he was determined for an official sealed written record to be made of what he had said orally.

Omar Works with Abu Bakr to Stop Ali from Succeeding

During the course of his caliphate, once when Omar was speaking with Ibn 'Abbās, he conceded that no one was worthier of succeeding God's Messenger than [Ali], but the reason he was sidelined was his young age and his love for the sons of 'Abd al-Muṭṭalib.[155] And he explicitly stated that from the beginning, Abu Bakr was opposed to Ali's becoming caliph.[156]

In the same vein Omar and Abu Bakr were always together and providing assistance to each other, both during the Prophet's lifetime and after his death; they were made each other's brothers when the Prophet paired off the Muslim community as brothers, and shortly before the Prophet's death they both refused to join Usāmah's army. They delayed and slackened and made numerous excuses until the Prophet passed away and they hastened to the Saqīfah. As Ibn Abi al-Ḥadīd says: "They raced each other!" This is why Omar said at the aforementioned disastrous gathering: "When the Prophet dies, we will wait for him to come back the Byzantines' towns—just like Moses's companions who waited for him and he came back to them." Omar said this now so that later, when the Prophet did die, he could unsheathe his sword and walk around Medina, saying: "The Prophet

has not died. I will behead with this sword whoever says he has died." He did so because Abu Bakr was not in Medina; he was a *farsakh* away from Medina, at his wife's in Sunkh.

Without Abu Bakr, the coup could not happen, and Omar was worried that as soon as they heard the news that the Prophet had died, people would swarm round Imam Ali, and the Supporters and Migrants would pledge allegiance to him, thwarting their plans and wasting all their efforts! Hence, sword in hand, he cried out that the Prophet had not died, distracting everyone until Abu Bakr came back from Sunkh.

As soon as Abu Bakr arrived, he said: "The Prophet has died, for *Muhammad is but a Messenger*...(3:144)." Omar responded: "It's true, God's Messenger has died." So neither Abu Bakr nor Omar went back to the Prophet's house; they did not attend his funeral or perform the funeral prayer; they went straight to Banī Sā'idah's Saqīfah, and Omar nominated his accomplice Abu Bakr as caliph for the Muslims in a plot and with words as recorded in history.

It is clear that it was a way to mislead the people. If they had let him write what he wanted to, and then followed it, they would have been protected from going astray, and been on the straight path because the Prophet had stated:

لَنْ تَضِلُّوا بَعْدِي أَبَدًا

"After I die you will never go astray."[157] However, they fell into the whirlpool of abjection, the first stage of which was to claim that the Prophet was delirious.

I wish they had contented themselves with disobeying the Prophet and not bringing the inkwell and shoulder bone, and not rejected the Prophet's words by saying: "God's Book suffices us!" As if the Prophet did not know God's Book's status among them! Or they knew the Scripture's features, benefits, and effects better than the Prophet, and wanted to draw his attention to it!

The Qur'an on Its Own Is Not Sufficient

I wish they had contented themselves by saying: "The Book of God suffices us," and not said those awful words: "The Prophet is delirious!" to the noble Prophet's face on his deathbed, in his final moments, sent as a mercy, as he was, for all the worlds.

And I wish they had realized how desperately they needed the Prophet's signed and sealed will, and that the Qur'an alone was not

sufficient for them. For the Qur'an itself makes what the Prophet says authoritative. As it says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

Take whatever the Messenger gives you, and relinquish whatever he forbids you (59:7). If they were wise enough, they would recite the Qur'an and learn that the Prophet and the Imams were the spirit of the Book of God! The Prophet's and the Holy Imams' words are the proof for the Qur'an, and the Qur'an without an Imam is like an empty waterskin.

I wish and wish thousands of times that they understood the truth and had not dragged themselves and the nation along with them into the abyss!

Let us consider the Prophet's words:

ائتوني أكتب لكم كتاباً لن تضلوا بعده

"Bring me [a shoulder bone and some ink]. I will write you a note after which you will never go astray!" And let us consider them in conjunction with the Hadith al-Thaqalayn:

إني تارك فيكم الثقلين ما ان تمسكتم بهما لن تضلوا: كتاب الله وعترتي أهل بيتي

"I am leaving among you the two weighty things, to which if you adhere you will never go astray: God's Book and my Family, my Household." We can see that they both refer to the same thing, i.e. a guarantee of never going astray. Therefore, "the two weighty things" have to be together. Indubitably, the Prophet intended writing: "You must accept Ali Ibn Abi Ṭālib and his infallible descendants as Imams and caliphs after me." His note was intended to particularize the generality of the Hadith al-Thaqalayn. The Prophet wanted to specify the weighty thing by name and characteristics, and do so in writing.[158]

Seven: Why did the Prophet not write the note before Omar and his accomplices left and instead say: "No! After what you said?" After all, one of those attending to the Prophet had been asked to fetch what the Prophet wanted.

Here someone might say: there would be no problem if the Prophet had written the letter, and then left it with Imam Ali or his uncle 'Abbās, to be incontrovertible proof for everyone, especially in such a serious matter pertaining to the prosperity of the whole nation and saving them from going astray.

The answer is that the situation was such that if the Prophet had written the letter, the opposition party would have said the Prophet had written it while delirious—he was on deathbed and he was not in his right mind—in which case it was clear that whatever he said would not be considered authoritative, and would be rejected

outright. It would have been easy for the one who originally claimed the Prophet was delirious, in the presence of the companions and of the women sitting behind the curtain, to say something similar if the Prophet had proceeded, just as Abu Bakr behaved towards Ṣiddīqah Kubrā Fatimah [the Prophet's daughter].

This was in spite of the fact that Sunni books are full of hadiths praising her; for example the Prophet stated: "She is the chief of all ladies in Heaven!" And the purification verse in the Qur'an is about her, her father, her husband, and their two children, Hasan and Husayn. Abu Bakr openly denied her [inheritance] and asked her for a proof of ownership of Fadak! And then attributing it to a Bedouin who urinated on his own heels (*bawwāl 'alā 'aqibayh*), he quoted a fabricated hadith, saying that he had heard the Holy Prophet say: "We the messengers never bequeath what we have left as charity for all the Muslims." In this way he took Fadak away from her.

He who tied a rope around Ali's neck and took him to the mosque to pay allegiance and dragged his Ṣiddīqah [i.e., his wife], lashed her, and cause her to give stillbirth. The effects of the lashes were seen on her body until she died. A man like that would not have been afraid of denying something written by the Prophet! He was not afraid to say that anything said by the Prophet on his deathbed was just delirium! Here, the most important point is that the Prophet, out of respect for the Sunnah, and to protect the sanctity and authoritativeness of his own words as the partner to the Qur'an, and furthermore, in order to ensure Muslim unity and strength, and the survival of the Qur'an, did not insist on writing the will. It was similar to the sermon at Ghadīr that he had been commanded to deliver earlier, but that he kept postponing until Gabriel delivered God's ultimatum:

وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ.

...and if you do not, you have not delivered His message (5:67).

Omar had brutishly challenged the Prophet on several previous occasions. The incident on the Thursday over which Ibn 'Abbās would weep so much that the tears running down from his eyes would soak the ground he was sitting on was not the first time Omar had spoken with him so harshly!

At the time of the historically significant peace treaty of Ḥudaybiyyah, [Omar] headed those opposing [its being signed] and falsely condemned the Prophet for lying.[159] [Then he repented], and he said, regarding expiation:

مَازِلْتُ أَصُومُ وَأَتَصَدَّقُ وَأُصَلِّي وَأَعْتِقُ مَخَافَةَ كَلَامِيَ الَّذِي تَكَلَّمْتُ بِهِ.[160]

"I am still fasting, making charitable donations, performing prayers, and freeing [slaves], for fear of what I said."[161]

When the Prophet wanted to perform the funeral prayer for 'Abdullah Ibn Ubayy, Omar behaved so roughly and disgustingly with the Prophet that he stopped him from doing so and said: "Why are you performing the funeral prayer for a hypocritical man?" All historians record this in their books.[162]

However, the incident on the Thursday was far more serious. Here, he, along with his accomplices, were all present at the Prophet's gathering, which they disrupted. He accused the Prophet of being delirious, and they all agreed so the Prophet could not achieve what he wanted.

Now if the Prophet had written the testamentary instruction, would they not have torn it apart? Did Omar not tear up the deed to Fadak that Fatimah had just received from Abu Bakr? And then he went to Abu Bakr in anger and said: "At this critical moment when the Muslims need money, how can you return the deed to Fatimah?"

'Allāmah Ṭabāṭabā'ī's Statement on Why Ali Is Not Mentioned by Name in the Holy Qur'an

Once I, the most humble [servant of God], was in the presence of His Eminence, the teacher of teachers, 'Allāmah Ṭabāṭabā'ī, and I told him: "If God had mentioned Ali by name in the Qur'an, as clearly as He mentioned the Prophet by name, it would have been better and eliminated all possibility of disagreement over his successorship!" He said:

> They would have easily deleted it from the Qur'an. That is why God, glory be to Him in the highest, did not refer to him explicitly in His Great Book. So, by not mentioning his name in the Qur'an no harm could come to Islam, faith, the guardianship of Ali, or his lineage. Those who were true followers of the Prophet, within the Prophet's lifetime, were followers of Ali, and have paid the price for that ever since that Thursday when the Prophet was stopped from writing his will. Now, Shi'ism is soaring high so rapidly that followers of various *madhhabs* are embracing Shi'ism.[163]

Eight: Ali's legitimate successorship and authority were shaken and the door to *ijtihād* in opposition to explicit proof-text evidence was opened by Omar's overruling what the Prophet said and [overruling] his Sunnah that Thursday. Omar and Abu Bakr on the basis of Muslims' welfare favored their own views over the Prophet's, so both

the Book of God and the [Prophet's] Sunnah were sidelined, and their invalid opinions amassed counter to the Qur'an. They sacrificed the truth in every matter on the pretext of public interest considerations. Thereby they opened the door to individual judgment—which was previously unheard of—counter to the Prophet's Sunnah. Every day a new matter contrary to the Book and the Sunnah would be seen. In order to cover up the guardianship [of Ali] they put the religion in great peril. This continued until the time of Othman. He too preferred his own opinion to the Book of God, and he practically ignored the Prophet's Sunnah. It was then that Mu'āwīyah claimed to be "your highest lord" as Pharaoh did. Finally for about eighty years, the Umayyads, and thereafter for five hundred years, the Abbasids ruled, putting their opinions into practice and doing away with the Book of God and the Prophet's Sunnah. They allowed the essence of the Book, the *walāyah* [i.e. guardianship, of Ali and the Prophet's progeny] to be abandoned and disapproved. This gate is open until the advent of the Qā'im from the progeny of the Prophet.

Sunni jurists and judges like Shurayḥ al-Qāḍī simply endorsed the crimes committed by tyrannical rulers, saying: "He interpreted and made an error," and they destroyed the proven laws of the Qur'an and the Prophet's unerring Sunnah. They forgot, or rather pretended to forget, that the jurist's authority only extends as far as societal and individual matters not to change or alter the Book and the laws of the Sunnah. Pursuant to Abu Bakr's and Omar's sunnah, they called tyrannical rulers caliphs, obedience to whom is mandatory. They gave them the title of those in authority (*ulū al-amr*)! On the other hand, they accused their opponents of opposing the command of the jurisprudents, gave them lashes, tortured them, imprisoned them, and publicly hanged them or demolished their roofs over their heads.

Nine: It is quite clear that that Imam Ali's opponents had set up such a party, including within the Prophet's own house such as 'Āyishe, Ḥafṣah and others. Outside the house they had formed a network, so everyone within the party knew what was going on, including Omar's remark about the Prophet being delirious, and they turned away from the Sunnah. The party that seized power could not follow the Prophet's way if it wanted to remain in power, because that way meant reading and reflecting on the Qur'an, and quoting and explaining the Prophet's sermons, guidance, and other words at every gathering!

Now if this party wanted to give people the freedom to explain the hadith and Sunnah, there is no doubt the discussion would

revolve around the virtues of Imam Ali and the Household and their kindness to the nation. It was because they had heard such things from the Prophet and they were his faithful followers.

The central headquarters of the newly established party and the so-called caliphs was in the houses of ʻĀyishe and Ḥafṣah, and outside the house the party included those who had fled the battlefields, those who always opposed the Prophet, Othman, who murdered the Prophet's daughter Ruqayyah, and the members of the party who killed Ṣiddīqah Kubrā [i.e. the Prophet's daughter Fatimah] by attacking her in her house. They even attacked those who had taken refuge there to avoid having to swear allegiance to the illegitimate government. All these matters were known to the people, and they continued speaking about them.

Therefore, as soon as Abu Bakr's two years' rule ended and it was time for Omar to continue, he strictly forbade any discussion of the Prophet's Sunnah. Omar's edict was followed for 150 years, and during this time, no one mentioned anything about the Sunni in mosques, private sessions, schools, public meetings, or Friday sermons. Further, there was no writing of hadith or Sunnah for a hundred years.

That is, Omar's rejection of the Prophet paved the way for these wide-reaching consequences. Then at the time of Muʻāwīyah, court narrators, such as Abu Hurayrah and Abu Dardā', who were companions of the Prophet, fabricated many hadiths about Abu Bakr, Omar, Othman, and particularly about ʻĀyishe, all of which filled *Masānīd* [which were later written]; on the other hand, they cast into oblivion all the hadiths about the virtues of Ali Ibn Abi Ṭālib, and the people under the cloak (Āl al-ʻAbā) [i.e. the Holy Household].

Therefore, hadiths in their books are fabricated, and Shi'a researchers look beyond so-called authenticity of chains of transmission to their actual content, which is inherent evidence of their fabricatedness. It goes without saying that when a party prevails through force and bloody massacres such as on ʻĀshurā [the tenth of Muḥarram when Imam Husayn was martyred], the slaughter of Muhammad and Ibrahim and the children of Abdullah Maḥḍ, the slaughter of Zayd Ibn Ali Ibn al-Husayn, Yaḥyā, and Husayn Ibn Ali at the Battle of Fakhkh near Medina, which was similar to the Battle of Ṭaff, and then when the Abbasids, who called themselves the rulers of the nation, tried to extinguish the light of their opponents who were from the children of Fatimah—they will not shy away from corrupting the Prophet's Sunnah and falsely attributing hadiths to the Prophet for public consumption.

The Reason for Stopping the Prophet's Hadith from Being Written

An example of those cunningly fabricated hadiths is a hadith that Bukhārī cites in his *Ṣaḥīḥ*, which we shall now quote to you along with its chains, before discussing it in detail:

Isḥāq narrated to me from Bishr Ibn Shu'ayb Ibn Abi Ḥamzah [who] said:

> My father narrated to me from Zuhrī [who] said:
>
> > I was informed by 'Abdullāh Ibn Ka'b Ibn Mālik Anṣārī (Ka'b Ibn Mālik being one of those three persons whose repentance was accepted) that 'Abdullāh Ibn 'Abbās had informed him:

إنّ عَلِيّ بْنَ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللهِ صلى الله عليه و آله فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ فَقَالَ النَّاسُ: يا أبَا حَسَنٍ! كَيْفَ أصْبَحَ رَسُولُ اللهِ صلى الله عليه و آله؟! فَقَالَ: أصْبَحَ بِحَمْدِ اللهِ بَارِئاً! فَأخَذَ بِيَدِهِ عَبّاسُ بْنُ عَبْدِ الْمُطّلِبِ فَقَالَ لَهُ: أنْتَ وَاللهِ بَعْدَ ثَلَاثٍ عَبْدُ الْعَصَا! وَإنِّي وَاللهِ لَأرَى رَسُولَ اللهِ صلى الله عليه و آله سَوْفَ يُتَوَفّىٰ مِنْ وَجَعِهِ هَذَا. إنِّي لَأعْرِفُ وُجُوهَ بَنِي عَبْدِ الْمُطّلِبِ عِنْدَ الْمَوْتِ، اذْهَبْ بِنَا إلَىٰ رَسُولِ اللهِ صلى الله عليه و آله فَلْنَسْأَلْهُ فِيمَنْ هَذَا الأمْرُ؟ إنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ وَإنْ كَانَ فِي غَيْرِنَا عَلِمْنَاهُ فَأوْصَى بِنَا!

فَقَالَ عَلِيّ: إنّا وَاللهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللهِ صلى الله عليه و آله فَمَنَعَنَاهَا لَا يُعْطِينَاهَا النَّاسُ بَعْدَهُ، وَإنِّي وَاللهِ لَا أسْأَلُهَا رَسُولَ اللهِ صلى الله عليه و آله.[164]

> Ali Ibn Abi Ṭālib emerged from where the Holy Prophet was still lying on his deathbed. The people standing in front of the house asked him: "O Abu al-Hasan, how is the Prophet?" He answered: "Thanks to God, he is recovering!" 'Abbās Ibn al-Muṭṭalib held Ali's arm and told him:
>
> > I swear by God that in three days' time you are going to be a slave to the staff![165] And I swear by God I think that the Prophet will pass away in three days' time. I know the children of Ibn al-Muṭṭalib's faces when they are dying. Let us go to the Prophet, who is going to be the ruler. If it is going to be with us, then we will know, and if it is someone else, we can find out and he can instruct us.

> Ali said: "By God, if we ask the Prophet for the caliphate, and he denies it to us, then people will never give it back to us; therefore, by God, I will never ask the Prophet for it."

Only Bukhārī cites this hadith; it is not in any other [general] Sunni [hadith] books or authentic collections. Biographers and historians merely quote this hadith from Bukhārī's book. Now God alone knows whether Bukhārī fabricated it himself or learned it from some other fabricator! There is no doubt about Bukhārī's hatred for Ali, the Master of the Faithful, because he truncates any hadiths he relates about his merits. There are many examples of this!

Ibn Kathīr, in his history book, where he narrates this hadith, says: "This is all from Bukhārī."[166]

In *Rawḍat al-Ṣafā*, Mīr-Khānd quotes a more reasonable version of this hadith, which may be the original version, before someone manipulated and changed it into that unpleasant state.

Mīr-Khānd says:

> One day Ali emerged from where the Prophet was lying on his deathbed, and the companions asked him: "How is the Prophet today, Abu al-Hasan?" He answered: "Thanks to God, he is better today." In the meantime 'Abbās held Ali's hand and told him very softly: "I clearly read on the face of the Prophet that in three days' time he will pass away. Now it is best for us to go to him and ask him who will be his successor. If we are, it is all right, but if it is someone else, then let us ask him to urge us to take care of him."
>
> Ali refused and said: "By God, I will not ask him that; I am not pursuing world[ly gain]!"[167]

A number of points have been corrupted and interpolated in Ali's response to Ibn 'Abbās in this hadith.

First of all the hadith is presented in such a way as to give the impression that Ali did not know anything about his leadership, no caliph had been appointed by the Prophet, and he needed to be asked about it. This is the most important point upon which opponents rely to try to prove they are in the right.

The second point is that it entertains the possibility that if Ali had asked the Prophet to be his successor, he would have denied him, so it was not his lot. This is the most creative fabrication, giving the opposition free range to do as they please and greater support for their claim.

The third point is that they portray Ali as a seeker of worldly gain and power. If the Prophet denied him, the others would never

appoint him as a leader, so he decided not to ask, which would jeopardize any future possibility of his becoming leader even if it was in the distant future. These possibilities in this hadith and these kinds of tricks are so manifest that any person who is aware of the history and life of the Prophet, as well as the life and history of Imam Ali, will know that this is a lie. He was appointed as caliph earlier, and the Prophet had singled him out as his sole successor, and Ali was quite aware of that. And the establishment of Saqīfah Banī Sā'idah, and Abu Bakr's nomination for the caliphate, was hidden from him. The sermons in *Nahj al-Balāghah* and the other sermons and hadiths related by both the Shi'a and Sunnis prove this. The whole world, even Jewish and Christian historians and orientalists, know that Ali was not in pursuit of power. He was a man of God in the true sense of the word. The caliphate did not adorn him; rather it was he who would adorned the caliphate. Even some Sunnis concede that Ali was not a man of politics. He and his disciples were like Jesus and his disciples, always engaged in spiritual matters. Ali was like a heavenly angel. He had nothing to do with politics and worldly affairs.

This hadith, and others similar to it, are such obvious and clear fabrications that no one with the slightest familiarity with hadiths and history can fail to realize that as soon as he sees them. When we are enjoined by the Prophet to check hadiths against the Qur'an, to accept whatever agrees with the verses of the Qur'an and reject whatever is contrary to it, we see a great many verses were revealed about Ali's status and merits. Even the Sunnis confirm that the Prophet said:

مَا أَنْزَلَ اللهُ آيَةً فِيهَا يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَعَلِيٌّ رَأْسُهَا وَأَمِيرُهَا.[168]

"God did not reveal a single verse containing: 'O you who believer,' without Ali being the Chief and Master of it."

We see that leading Sunni scholars narrated that the Prophet has said about him to the Supporters (Anṣār):

يَا مَعْشَرَ الأَنْصَارِ! أَلَا أَدُلُّكُمْ عَلَى مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدَهُ أَبَداً؟! قَالُوا: بَلَى يَا رَسُولَ اللهِ! قَالَ: هَذَا عَلِيٌّ فَأَحِبُّوهُ بِحُبِّي وَأَكْرِمُوهُ بِكَرَامَتِي، فَإِنَّ جِبْرِيلَ أَمَرَنِي بِالَّذِي قُلْتُ لَكُمْ مِنَ اللهِ عَزَّ وَجَلَّ.[169]

"O ye Supporters! Shall I not guide you to something to which if you cling you will never go astray?" They said: "Yes, do, God's Messenger!" He stated: "This is Ali, so love him as you love me, and honor him as you honor me. For Gabriel has told me what I have told you from God, Mighty and Sublime is He."

And we see that Sunni scholars narrate that the Prophet used to tell him:

يَا عَلِيّ أَخْصِمُكَ بِالنُّبُوَّةِ وَلَا نُبُوَّةَ بَعْدِي.[170]

"O Ali, I only surpass you through my Prophethood, because there is no prophethood after me. And you surpass everyone by seven characteristics."

When we see what verses were revealed about Imam Ali, as testified to in reliable Sunni exegeses, such as by Tha'labī and by Qurṭubī, and *al-Durr al-Manthūr*, we clearly see that the hadith [in Bukhārī] is fabricated.

By comparing the hadiths and closely investigating them, you can discern true from false and then either accept or reject them. We also see that in the Holy Qur'an one's good deeds and rewards lose their values and are erased for merely raising one's voice in the Prophet's presence. This kind of action and the loss of one's reward are called *ḥabṭ al-a'māl* (the loss of deeds). On the other hand, we see that Omar not only raised his voice but also accused the Prophet of being delirious. In fact he disrupted the gathering by causing an argument, so we can clearly see that all his supposed merits and virtues in all the hadiths related by the Sunnis are fabrications. Because the Prophet had stated: "Compare the accuracy of any hadith with the Book of God," when God's Book says the reward for good deeds is canceled out by raising one's voice in the presence of the Prophet, then how can we accept these hadiths?!

Deceitful Statement by Abu al-Fidā' Dimashqī on Reconciling the Hadiths about the Will

Ten: Abu al-Fidā' Ibn Kathīr Dimashqī narrates in his *History* the same hadith that we narrated from Bukhārī and then narrates it in the same way from Muslim; he too narrates them both from Bukhārī and Muslim. The first hadith that we narrated from Muslim includes the clauses "What is wrong with him? Is he delirious? Ask him." He then says:

وَهَذَا الْحَدِيثُ مِمَّا قَدْ تَوَهَّمَ بِهِ بَعْضُ الْأَغْبِيَاءِ مِنْ أَهْلِ الْبِدَعِ مِنَ الشِّيعَةِ وَغَيْرِهِمْ، كُلٌّ مُدَّعٍ أَنَّهُ كَانَ يُرِيدُ أَنْ يَكْتُبَ فِي ذَلِكَ الْكِتَابِ مَا يَرَوْنَ إِلَيْهِ مِنْ مَقَالَاتِهِمْ.

"And this hadith is of those hadiths through which some stupid Shi'a innovators or others are under a delusion; all of them claim the Prophet wanted to write in that note whichever of their own opinions they attribute to him." Then he says: "This is a false delusion and constitutes adherence to the equivocal and eschewing of the unequivocal. Sunnis always take the unequivocal, and refer the equivocal to the

unequivocal. This is the methodology of those firmly rooted in knowledge, as God, glory be to Him, describes them in His Book."

Then he says: "This is the very point where many have slipped and gone astray. However, the Sunnis' only position is following the truth; they turn with it however it turns."

What the Prophet wanted to write his last will is written in many authentic hadiths and is clear to all. Imam Ahmad Ḥanbal narrates for us from Mu'ammal, from Nāfi', from Ibn Omar and Ibn Abi Malikah, from 'Āyishe [who] said:

> The Prophet said on his deathbed:
>
> ادْعُوا لِي اَبَابَكْرٍ وَابْنَهُ لِكَيْ لَا يَطْمَعَ فِي أَمْرِ أَبِي بَكْرٍ طَامِعٌ وَلَا يَتَمَنَّاهُ مُتَمَنٍّ
>
> "Call Abu Bakr and his son to come to me, so that no one covets or wishes for Abu Bakr's successorship." And then he said twice: "God and the believers refuse that."

Here, Ahmad Ḥanbal differs. Ahmad Ḥanbal also narrates it from Abu Mu'āwīyah, from 'Abd al-Raḥmān Ibn Abi Bakr Qarashī, from Ibn Abi Malīkah, from 'Āyishe , who said:

> When the illness of the Prophet worsened, he said to 'Abd al-Raḥmān Ibn Abu Bakr:
>
> ائْتِنِي بِكَتِفٍ أَوْ لَوْحٍ حَتَّى أَكْتُبَ لِأَبِي بَكْرٍ كِتَابًا لَا يَخْتَلِفُ عَلَيْهِ أَحَد.
>
> "Fetch me a tablet so that I can write a note for Abu Bakr over which no one will disagree."

Bukhārī narrates from Yaḥyā Ibn Yaḥyā, from Sulaymān Ibn Bilāl, from Yaḥyā Ibn Sa'īd, from Qāsim Ibn Muhammad, from 'Āyishe, [who] said that the Prophet said:

لَقَدْ هَمَمْتُ أَنْ أَرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ فَأَعْهَدَ أَنْ يَقُولَ الْقَائِلُونَ أَوْ يَتَمَنَّى مُتَمَنُّونَ، فَقَالَ: يَأْبَى اللهُ أَوْ يَدْفَعُ الْمُؤْمِنُونَ، أَوْ يَدْفَعُ اللهُ وَيَأْبَى الْمُؤْمِنُون.[171]

> "I decided to send someone to Abu Bakr and his son to trust the caliphate to him so that the opponents or those who wish for the caliphate do not to wish to usurp it." Then the Prophet said: "God refuses it, and the believers prevent, or God prevents, and the believers refuse."

The Previous Hadiths Are Fabricated by 'Āyishe

We have no doubt that these hadiths were fabricated by 'Āyishe just to strengthen the position of her father and her brother, 'Abd al-

Raḥmān, for whom eternal punishment is set according to two verses of the Qur'an:

وَالَّذِي قَالَ لِوَالِدَيْهِ اُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ. أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ.[172]

As for him who says to his parents, "Fie on you! Do you promise me that I shall be raised [from the grave] *while generations have passed away before me?" Yet they both invoke God* [and say]: *"Woe unto you! Believe; God's promise is true." But he says: "These are nothing but the myths of the ancients." Such are the ones against whom the Word became due concerning the nations—the jinn and mankind that have passed away before them; surely they were the losers* (46:17–18).

It was 'Āyishe who started the Battle of the Camel, which caused the death of twelve thousand Muslims. She herself rode a camel and led the army, seeking to extinguish the light, the light of Ali Ibn Abi Ṭālib, the rightful Imam and the source of the truth.

It was also 'Āyishe who said: "O people, kill Na'thal [i.e. Othman], for he has become unbeliever!" However, when people swore allegiance to [Ali,] the Master of the Faithful, she said it was Ali who had murdered Othman! She wrote letters to the various metropolises inviting them to fight against Ali for his murdering Othman!

But what should we do with these Sunni brothers of us? They not only believe 'Āyishe was the quintessential righteous woman but also call her by invented titles, such as the Beloved of the Prophet, the Purest Woman, and the Trustworthy, and consider all her hadiths to be authentic.

To acquaint you with her hadiths as well as her way of thinking, we invite you to read the book *Aḥādīth Umm al-Mu'minīn 'Āyishe*, by the indefatigable 'Allāmah and eminent scholar, our cousin Ayatollah Sayyid Murtaḍā 'Askarī.[173] Now is not the time to discuss fully 'Āyishe and her fabricated hadiths, but what we will say is that the author of *al-Bidāyah wa al-Nihāyah* narrates the disastrous Thursday hadith from Ibn 'Abbās, saying: "The Prophet asked for an inkwell and shoulder bone to write his last will," but categorizes it as an equivocal hadith, whereas he considers 'Āyishe's fabricated hadiths to be unequivocal! Then he interprets the other hadiths in the light of 'Āyishes, falsely attributes matters to the Shi'a, and accuses them of being stupid because they rely on those other hadiths as evidence of Imam Ali's successorship.

Now in answer to this fanatical man's commentary, we have just one thing to say: Fine, you have taken the unequivocal hadiths to be equivocal, and the equivocal ones to be unequivocal, but how do you deny the truth they prove? If the Prophet intended to name Abu Bakr in his will, then why did Omar and his friends become angry? Why did Omar accuse the Prophet of being delirious? Why did he disrupt the session and make those gathered raise their voices in the presence of the Prophet? Why did the Prophet say: "These women are much better than you are?" And then why did His Holiness command them to leave the room? Why did Ibn 'Abbās call it a disaster? Why did he make the people feel sorry by reminding them of the disastrousness of *Yawm al-Khamīs* (Thursday), and what is *Yawm al-Khamīs*? Why did he cry so much that tears ran down from his face into the sand he was sitting on, soaking it?

Omar, who was the only sincere friend of Abu Bakr, should have been delighted when he saw the Prophet had decided to name him as caliph and his successor in his will. He should have taken all his actions to be inspired by divine revelation and encouraged the Prophet to do whatever he wanted to. So why did he make so much trouble and hinder the Prophet? Why did he create a disturbance within the assembly? Some said: "Bring an inkwell and a shoulder bone for His Holiness to write a will," and Omar said: "It is not necessary."

All these are good proofs, and make it as clear as daylight that the Prophet wanted to name Ali as his successor in his will and then to remind people of the Hadith al-Thaqalayn (the hadith about the two weighty things).

If those hadiths from 'Āyishe were also authentic, you should consider them to be rendered unequivocal by those other contextual clues in the numerous hadiths, as narrated by Bukhārī, Muslim, and Ahmad and others, the chains of all of which are also authentic, and treat Ahmad Ibn Ḥanbal's hadiths as equivocal, and then refer those hadiths to these. In that case, you would be logical; you would lessen your trouble as well as your followers' and the Muslims', simply by bearing witness that Ali is the Master of the Faithful, the Master of the executors, and the caliph of the Prophet; you would lift the screen off your ignorance.

This is the straight path; but you did not follow it! Instead you humiliated the Shi'a and called them stupid, deviant, and lost! You imagined that it was the end of everything! The tail of a fox [fallen in a hole] means that there is a fox in the hole! We the Shi'a believe that you, the writers and narrators, are responsible for the crimes and loss of the whole nation. By having so many hadiths from Ibn 'Abbās in

the books of *Ṣiḥāḥ*, all of which are as clear as daylight, you cannot do anything! You cannot alter them for your own benefit! You cannot ignore the truth and get rid of them! You branded them as the equivocal and considered yourselves to be

وَالرَّاسِخُونَ فِي الْعِلْمِ

the firmly-rooted in knowledge (3:7), and sat on the couch of those who are firmly rooted in knowledge! But it is a pity, and a hundred pities! You did not know that they would drag you down from that couch!

The Excuse Made by Sunni Scholars for Omar's Actions Is Rejected

The Eleventh Discussion concerns the responses by Sunni scholars to this hadith, saying that the Prophet's intention in writing the will was not to confirm Ali Ibn Abi Ṭālib's appointment as his successor. They say:

Firstly, perhaps the Prophet's intention in asking for a shoulder bone and some ink to write a will was to test the people sitting in the session, to see whether they would carry out his command, and not to write a will. It is similar to God's command to Abraham to slaughter his son Ishmael; God just wanted to test Abraham.

Here, Omar Fārūq [sic] understood the point, and the other companions did not understand that the command was just a test, so Omar stopped them. So this event must be considered to be one of Omar's God-given miracles!

This answer is not correct, because, first of all, the clause

لَا تَضِلُّوا

("you will not go astray") makes it impossible, because the phrase "you will not go astray" is the second answer to the command of the Prophet. Here the first answer is

أَكْتُبْ

that is, "I will write," that is, write something for you so that you do not go astray after me. It means, if I write something for you, then you will not go astray! It is quite clear that this kind of informative statement (*khabar*) as a test is a kind of lie that cannot be attributed to any saints or prophets, especially when it is better not to ask for ink and a shoulder bone to be brought than to ask for them to be brought.

Above all, it is clearly understood that the event took place at the time of the Prophet's demise and that was not the right time to test anyone; it was the time to give advice and warn those present; it was the time to refer to the most important thing; it was the time to

consider something vital and necessary for those who were left behind; it was the time to advise the whole nation.

In such a condition, that is, the process of dying, a person never speaks nonsense or jokes. He is just busy considering his past and the unknown future! He is thinking about his relatives whom he is leaving behind. If the person dying is a saint or prophet, then he ponders over his nation. So, if a prophet has not found an opportunity in his long life to test his nation, why would he try them when so short of time and on his deathbed!

Apart from all this, when they disturbed the session, the Prophet commanded them to leave the room. Here, it is clearly understood that the Prophet was annoyed with them; if those who countermanded the Prophet's command were right, then surely the Prophet would have been pleased with them and not annoyed!

When one considers this hadith carefully, especially Omar's remark that the Holy Prophet was delirious, one understands that the Prophet really wanted to write something that some of those sitting around him would not be pleased with. So, to achieve their goal, they disturbed the session by raising their voices and saying the Prophet was delirious! Ibn 'Abbās cried after that event and called it a great disaster—this is another reason why the answer is incorrect.

On the other hand, even it was a test, Omar should still be criticized and not praised, because he failed it! Assuming it was a test like the one in the story of Abraham, Abraham obeyed God's command, but God stopped him from completing his action. Here, Omar did not obey the command; he countermanded it right from the beginning. If he had stood up and wanted to bring the ink and the shoulder bone to write on and the Prophet had stopped him, he would have passed, but he did not!

The second [excuse made] is that the Prophet's commandment was not unbreakable (*'azīmah*) or unchallengeable in such a way as to make anyone who disobeyed it a sinner. Rather it was a consultative command, because people would challenge some of his commands, especially Omar, who believed that it was right for him to do so and was inspired by God. In this instance he wanted to ease the Prophet's burden and not disturb him in such an intolerable state of illness. He wanted to do something for the Prophet to show his excessive affection for him. So he found it better not to bring him the writing utensils.

And perhaps he was afraid that the Prophet would write something that would be difficult for the people, making them punishable—because if it were written, then it would be an unbreakable legal command.

Or perhaps Omar was afraid the hypocrites would say that as the letter was written when the Prophet was ill, it was not reliable. Then that simple suggestion would incite rebellion, so he said: "The Book of God is sufficient for us," because as God says:

مَافَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ.

We have not left out anything in the Book (6:38). And God also says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي.

Today I have perfected your religion for you, and I have completed My blessings upon you (5:3). And as Omar was not worried about the religion being imperfect, or the blessing for the nation being incomplete, they would go astray, so he said: "The Book of God is sufficient for us."

This answer is also incorrect, because the Prophet said:

لَاتَضِلُّوا

(you will not get lost), meaning that the command was unbreakable and not consultative, because striving to guarantee against error is indubitably obligatory when one is able to do so; the Prophet's uneasiness and his command to them to leave, when they did not carry out his command, is further evidence that the Prophet's command was binding and not consultative.

Moreover, they say that Omar had a God-given gift for correctly divining considerations of public interest, that is, he was the receiver of the Divine inspirations. It is a claim that ought not be paid any attention to. They try to say that he was right and the Prophet was wrong. According to what they say, Omar's share of receiving inspirations was better and greater than the Prophet's. Here, there arises a question that if fetching an inkwell and a shoulder bone to write was necessary, and his writing was necessary as well, the Prophet would not give up as soon as they opposed him, just as he did not give up preaching as soon as the disbelievers opposed him.

The answer to this contention is that in this case it was not necessary for the Prophet to write the note. However, this does not mean that it was not compulsory for them to bring the ink and the shoulder bone, because the Prophet had commanded them to do so and told them of its benefit—that it would guarantee against their going astray! Because obeying the command is compulsory for whoever is given the command, but not for the one giving the command—especially when its benefit is specific to those given the command. Here, we say that bringing the ink and the shoulder bone was compulsory for those who were gathered around him, and not for the Prophet himself.

Further, and in the alternative, even if it was necessary for the Prophet to write the letter, because of their disobedience and accusation of delirium, the Prophet was no longer required to write, because the note would only have caused strife and division!

The third [excuse made] is that Omar could not understand from the Prophet's words that his writing the letter would guarantee the nation would not go astray; he thought the people would not go astray anyway. He himself knew that it was impossible to agree unanimously on an error. He interpreted

لاتضلوا

("you will not go astray") as a reference back to the Prophet's previous statement that his nation would never agree unanimously on an error. He was now just being careful and wanted to show his affection for them. Therefore as he thought it was not necessary for him to write the letter, he opposed him.

This answer is also incorrect, because this statement

لاتضلّوا

("you will not go astray") means that his writing was necessary. And his uneasiness is proof that they had neglected a duty. The meaning of this hadith is crystal clear, and every single person can understand that by referring to the [entire] nation the Prophet meant the [entire] nation. This is the interpretation that immediately comes to mind both among country and city folk—that if the Prophet had been given the chance to write it, it would have been a guarantee against the nation going astray. Omar was not so unfamiliar with the language as to think he meant that the nation would not agree unanimously on an error.

Omar certainly knew that the Holy Prophet was not worried that his nation would agree unanimously on an error, because he had heard the Holy Prophet say:

لَاتَجْتَمِعُ اُمَّتِي عَلَى ضَلَالٍ.

"My nation will never agree unanimously on an error."

لَاتَجْتَمِعُ عَلَى الْخَطَاءِ.

"They will not agree unanimously on a mistake." He had also heard him say:

لَاتَزَالُ طَائِفَةٌ مِنْ اُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ.

"A part of my nation will always come to know the truth!" And Omar had also recited this verse of the Holy Qur'an:

وَعَدَ اللهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا.

God has promised those of you who have believed and done good deeds to be successors on the earth, just as He made those before you the exalted rulers; and that He will surely establish their religion for them, which He has approved for them, and will give them in exchange, after their fear, confidence. So that they should worship Me and not associate anything else with Me (24:55).

There are great many hadiths and prophetic traditions that clearly state that the nation of the Prophet will never unanimously agree on an error or mistake! Therefore, it is inconceivable that Omar or anyone else would believe that the Prophet only wanted to write the note for fear that the nation would unanimously agree on an error. What Omar would have understood is what everyone else understood, not something that contradicts authentic Sunnah and clear Qur'anic passages. Apart from this, the Prophet's uneasiness was proof that they had neglected something that was necessary for them to do. If Omar only objected to the Prophet because he misunderstood the hadith, as his defenders say, the Prophet would have dispelled his doubt and made him understand what he said. If the Prophet could have, he would have persuaded Omar to obey his order and not sent him out of the room.

Ibn 'Abbās's profuse sobbing and inconsolability is one of the best proofs of our claim, and truly this agony was the greatest agony for the Prophet, and the nobility of the human race! This is what makes it so difficult to excuse Omar!

The claim that Omar was afraid that the hypocrites would doubt the reliability of the note because the Prophet was ill is baseless, because that clear instruction by the Prophet would have guaranteed the people would not fall into error. So how could it cause division and unrest?

If Omar was worried that the hypocrites would make trouble, then why did he himself plant the seed of trouble? That is, when the Prophet said to bring some ink and a shoulder bone, he opposed it by saying: "He is delirious"?

And what they have said by way of commentary on his words—"The Book of God is enough for us," i.e. [that it is in conformity with] God's words: *We have not left out anything in the Book* and also with: *Today, I have completed your religion for you...*—is also incorrect, because these two verses do not mean a guarantee against straying or a guarantee of everyone's guidance. So how can these two verses be

relied on as evidence in support of the refusal to help the Prophet write his note?

If the Qur'an alone is a guarantee against disagreement and division, then why is there such disagreement and division in the nation?

The Prophet did not intend to draft new legislation such that the answer should be "The Book of God is enough for us." Even if hypothetically he did intend to do so, it would have been a guarantee, so there was still no excuse not to help him, under the pretext that the Qur'an sufficed.

And if we suppose that the Prophet's note would have had no further effect than to guarantee against the nation going astray, it was still wrong to reject it and say that God's Book contains everything.

The Islamic nation is in need of the holy prophetic tradition, as opposed to contenting ourselves with God's Book alone. Although God's Book is complete and does contain what people need, it is not possible to understand it without the help of the prophetic tradition.

If the Book of God sufficed us without the prophetic tradition, God would not command His Messenger to explain it for the people, as per:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ.[174]

We even sent down to you the Reminder so that you may explain to people what was revealed to them (16: 44).

Concerning Omar's action in the presence of the Prophet of God, some say it was an uncharacteristic slip, or a rare mistake. We do not know the full story.

This is also not correct, because if was just a temporary slip and isolated occurrence, the problem would come to an end without further consequences, and it could be overlooked. However, not only did it not come to an end, but the dire consequences of it to the Prophethood, the successorship, and the entire life of humanity remained and will continue so until the advent of the Qā'im [i.e. Imam Mahdi].

This tiny slip is like a tiny slip made by an army chief in giving an order that gets all his troops killed! It is like pressing the trigger of a gun or the button releasing an atomic bomb that turns a vast continent into ashes! It should not be said to have been a small, forgivable error. Rather, we should consider how much it affected the world of Islam. And above all, we should not overlook Omar's aggression, which escalated by the day. He ran the government according to what he had planted in the beginning at that very session. So is this crime forgivable?!

Omar's crime not only injured the Household and the children of 'Abd al-Muṭṭalib, especially Ali Ibn Abi Ṭālib and the honorable

daughter of the Prophet, Fatimah, but it also changed the course of history. Omar damaged the entire line of prophethood! Omar betrayed Christ, Moses, and Abraham. Omar damaged the root of humanity, Omar set fire to the world, Omar rendered abortive the plan of Prophet, who had in mind to change the world into a heavenly place. If Omar's crime were only against Ali and Fatimah, it could be overlooked!

Omar upset the school of justice and truthfulness, and with his disgusting words—that the Prophet was delirious—and rejection of what he wanted to say, he fought with the spirit of the prophethood and smeared the source of the sun!

As it is said: "The abject always wish to see the victorious fading away; however, what is wrong with the sun when a bat is unable to see it during the day!?"

Imam Ali was like the Prophet's own soul, he was the spirit of his secret, he was the Prophet's own self; he knew his Book and Sunnah. He possessed the knowledge of God and so was aware of his origin and resurrection. Almost everyone knows that there was no one like him. Omar tried to do away with him; he brought him down from his lofty position! Omar made Imam Ali, the Prophet's successor, sit at home not only for twenty-five years but effectively until the advent of the Qā'im! Omar manipulated the commentary of the Qur'an and handed over to the people God's Book stripped of its very spirit! So if this action of his is too little to talk about, then we find nothing greater to say about him!

It is here that the meaning of the statement of the Prophet:

مَا اوذِیَ نَبِیٌّ مِثْلَ مَا اوذِیتُ قَطّ

"No prophet was every hurt as much as I have been hurt," becomes clear! They are the spiritual hurt by the nearest friends and relatives, like the last one, when on his deathbed, he commanded them to leave him alone! He turned his face away from them, and the best thing he wished for his dearest daughter, Fatimah, was her death immediately after him! When he informed Fatimah that she was going to be the first one to meet him, she was delighted. This is the same Fatimah about whom it is said:

> She is a light, issued from the Light of God, glory to Him in the highest; she is as a blissful olive tree whose blessing has embraced all nations!
>
> She is the kernel of existence, and she was a unique light; when she came down, she increased her light.

She is the second Ahmad, and she is the best one forever, she is the element of the Unity in its courtyards![175]

To protect Islam and to preserve human dignity, the Prophet enjoined Ali Ibn Abi Ṭālib to be patient and constant, and Ali became so patient and constant that patience and constancy themselves wondered at his patience and constancy.

Ali was not at his most courageous when wielding his sword at the Battles of Uḥud, Badr, Aḥzāb, and Ḥunayn; his true bravery was that he had a sword at his disposal but did not kill. He did not shed blood, even when they crushed his Fatimah between the door and the wall, because his beloved, the Prophet, had told him: "Do not draw your sword if you find no helper." There are a great many quotes about Ali's courage, bravery, and nobility, such as these couplets by Sa'dī:

Apart from Ali, if there were not the Seal of the Prophets, who deserved the position of a prophet?
In the Hereafter, when everyone refers to his own intercessor, it is time I referred to Murtaḍā, the infallible!

Qāḍī Nūrullāh Shūshtarī says in *Majālis al-Mu'minīn*, in the section on Sa'dī Shirazi's professing to being a Shi'a: "Among the poems of this great poet that are related to the soundness of his belief are these two couplets found within his old poems."

Similary the introduction to his *Būstān* prove he was a Shi'a: "O God, by Banī Fatimah, grant me the success to end my days believing; whether You reject or accept my prayer, I cling to the rope of Āl Rasūl [the Family of the Messenger]!"

The following couplet is clear proof of his acceptance of the imamate and the successorship of Imam Ali:

O Sa'dī, be ashamed! Why are you afraid? Now say it: "There is no successor, after Muṣṭafā [i.e., the Prophet], except Ali!"[176]

Abu Nu'aym Isfahani narrates via his chain from Abu Ṣāliḥ Ḥanafī, from Ali Ibn Abi Ṭālib, [who] said:

قُلْتُ: يَارَسُولَ اللهِ! اوْصِنِي! قَالَ: قُلْ رَبِّيَ اللهُ ثُمَّ اسْتَقِم

I said: "O God's Messenger, please advise me." He stated: "Say: 'My Creator is God, and make me steadfast.'"

قَالَ: قُلْتُ: اللهُ رَبِّي وَمَاتَوْفِيقِي إِلَّا بِاللهِ، عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ انِيبُ

He says:

> I said: "God is my Creator, I have no success except by God. I have put my trust in God and I will return to Him."
>
> فَقَالَ: لِيَهْنِكَ الْعِلْمُ أَبَا الْحَسَنِ لَقَدْ شَرِبْتَ الْعِلْمَ شُرْباً، وَنَهِلْتَهُ نَهَلا.
>
> The Prophet said: "O Abu al-Hasan, the knowledge be pleasant for you, you have surely drunk deeply and gulped down knowledge."[177]

We find no other companion to be aware of the secret of the universe, the course of good and blessing, and the way to avoid dangers and seditions, and to be aware of physical and spiritual conditions. His [i.e. Ali's] speeches and sermons are exactly the same as the Prophet's speeches and sermons as if he and the Holy Prophet grew from the same root! Therefore, Ali and the Holy Prophet are in the same line; therefore, Ali must be his successor. This piece of writing is by Ali, but the style and fluency are similar to those of the Prophet of God.

A Few Statements by Imam Ali

Abu Nu'aym narrates via his chain from Qays Ibn Abi Ḥāzim [who] said that Ali said:

كُونُوا لِقَبُولِ الْعَمَلِ أَشَدَّ اهْتِمَاماً مِنْكُمْ بِالْعَمَلِ؛ فَإِنَّهُ لَنْ يَقِلَّ عَمَلٌ مَعَ التَّقْوَى، وَكَيْفَ يَقِلُّ عَمَلٌ يُتَقَبَّلُ.

"Care more about acceptance of your deeds than the deeds, because with piety deeds will not be insignificant. How can deeds that are accepted be insignificant?"

Further, it is narrated from 'Abd Khayr from Ali, who said:

لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَوَلَدُكَ وَلَكِنَّ الْخَيْرَ أَنْ يَكْثُرَ عِلْمُكَ، وَيَعْظُمَ حِلْمُكَ، وَأَنْ تُبَاهِيَ النَّاسَ بِعِبَادَةِ رَبِّكَ. فَإِنْ أَحْسَنْتَ حَمِدْتَ اللهَ، وَإِنْ أَسَأْتَ اسْتَغْفَرْتَ اللهَ. وَلَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدِ رَجُلَيْنِ: رَجُلٍ أَذْنَبَ ذَنْباً فَهُوَ تَدَارَكَ ذَلِكَ بِتَوْبَةٍ، أَوْ رَجُلٍ يُسَارِعُ فِي الْخَيْرَاتِ، وَلَا يَقِلُّ عَمَلٌ فِي تَقْوَى، وَكَيْفَ يَقِلُّ مَا يُتَقَبَّلُ.[178]

> An abundance of property and children is not benefit; the true benefit is increasing your knowledge and humility; the glory of people is by worshiping your Lord. So when you do something good, give thanks to God, but if you do evil ask for God's forgiveness. There is no good in this world except for two types of people: the one who commits sins and by repenting furnishes the way to God's forgiveness, and one who is quick

to do good. No deeds that are combined with piety are insignificant. How can deeds that are accepted be insignificant?

Abu Nu'aym also narrates via his chain from 'Ikrimah Ibn Khālid, and via his other chain from Abu Zaghal, [who] said that Ali Ibn Abi Ṭālib said:

احْفَظُوا عَنِّي خَمْساً: فَلَوْ رَكِبْتُمُ الإِبِلَ فِي طَلَبِهَا لَأَنْضَيْتُمُوهُنَّ قَبْلَ أَنْ تُدْرِكُوهُنَّ: لَا يَرْجُو عَبْدٌ إِلَّا رَبَّهُ، وَلَا يَخَافُ إِلَّا ذَنْبَهُ، وَلَا يَسْتَحْيِي جَاهِلٌ أَنْ يَسْأَلَ عَمَّا لَا يَعْلَمُ، وَلَا يَسْتَحْيِي عَالِمٌ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: اللهُ أَعْلَمُ. وَالصَّبْرُ مِنَ الإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، وَلَا إِيمَانَ لِمَنْ لَا صَبْرَ لَهُ.[179]

Preserve five things from me. If you mount your camel to seek them, do not damage them before reaching them. Let no servant demand anything from anyone else but his Lord, or worry about anything but his sins; let no ignorant person feel shy for asking anything unknown to him, and let a scholar, when asked a question to which he knows not the answer, say: "God knows best." Patience is to faith as the head is to the body; whoever has no patience is faithless.

And via his other chain, he narrates from Muhājir Ibn 'Umayr, from Ali Ibn Abi Ṭālib, [who] said:

إِنَّ أَخْوَفَ مَا أَخَافُ اتِّبَاعُ الْهَوَى وَطُولُ الْأَمَلِ. فَأَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ، وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ.

أَلَا وَإِنَّ الدُّنْيَا قَدْ تَرَحَّلَتْ مُدْبِرَةً، أَلَا وَإِنَّ الْآخِرَةَ قَدْ تَرَحَّلَتْ مُقْبِلَةً، وَلِكُلٍّ وَاحِدٍ مِنْهُمَا بَنُونَ. فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابٌ، وَغَداً حِسَابٌ وَلَا عَمَلٌ.[180]

Certainly that which worries me most is following passions and protracted hope. The follower of passions is blocked from reaching the Truth, whereas protracted hope makes one forget the Hereafter. Beware! The world travels backward and the Hereafter travels forward. Each one has children. Be the children of the Hereafter, and do not become the children of this world. Today is for action without any accountability; tomorrow is for accountability and no action.

Further, via his other chains, he narrates from 'Āṣim Ibn Ḍamurah, from Ali Ibn Abi Ṭālib who said:

الْفَقِيهَ كُلَّ الْفَقِيهِ الَّذِي لَا يُقَنِّطُ النَّاسَ مِنْ رَحْمَةِ اللهِ، وَلَا يُؤَمِّنُهُمْ مِنْ عَذَابِ اللهِ، وَلَا يُرَخِّصُ لَهُمْ فِي مَعَاصِي اللهِ، وَلَا يَدَعُ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى غَيْرِهِ. وَلَا خَيْرَ فِي عِبَادَةٍ لَا عِلْمَ فِيهَا، وَلَا خَيْرَ فِي عِلْمٍ لَا فَهْمَ فِيهِ، وَلَا خَيْرَ فِي قِرَاءَةٍ لَا تَدَبُّرَ فِيهَا.[181]

Be aware! A true jurisprudent is one who does not cause people to despair of God's Mercy, does not let people disobey God, and does not make people think they are safe from God's punishment; he does not to put aside the Qur'an for the sake of other knowledge. There is no good in any worship without knowledge about it, no good in any knowledge in which there is no comprehension, and no good in reading and recitation in which there is no reflection.

Also, he narrates via his chain from 'Amr Ibn Murrat, from Ali Ibn Abi Ṭālib, who said:

كُونُوا يَنَابِيعَ الْعِلْمِ، مَصَابِيحَ اللَّيْلِ، خَلِقَ الثِّيَابِ، جُدُدَ الْقُلُوبِ، تُعْرَفُوا بِهِ فِي السَّمَاءِ، وَتُذْكَرُوا بِهِ فِي الْأَرْضِ.[182]

"Be the springs of knowledge, the lamps of night, garbed in old garments, and fresh-hearted. You will be known for it in Heaven, and remembered for it on earth."

And he narrates via his chain from Abu Arākah, who said:

صَلَّى عَلِيٌّ الْغَدَاةَ ثُمَّ لَبِثَ فِي مَجْلِسِهِ حَتَّى ارْتَفَعَتِ الشَّمْسُ قَيْدَ رُمْحٍ كَأَنَّ عَلَيْهِ كَآبَةً. ثُمَّ قَالَ: لَقَدْ رَأَيْتُ أَثَرًا مِنْ أَصْحَابِ رَسُولِ اللهِ صلى الله عليه و آله فَمَا أَرَى أَحَدًا يُشْبِهُهُمْ. وَاللهِ إِنْ كَانُوا لَيُصْبِحُونَ شُعْثًا غُبْرًا صُفْرًا، بَيْنَ أَعْيُنِهِمْ مِثْلُ رُكَبِ الْمَعْزَى. قَدْ بَاتُوا يَتْلُونَ كِتَابَ اللهِ، يُرَاوِحُونَ بَيْنَ أَقْدَامِهِمْ وَجِبَاهِهِمْ. إِذَا ذُكِرَ اللهُ مَادُوا كَمَا تَمِيدُ الشَّجَرَةُ فِي يَوْمِ رِيحٍ، فَانْهَمَلَتْ أَعْيُنُهُمْ حَتَّى تَبُلَّ وَاللهِ ثِيَابَهُمْ، وَاللهِ لَكَأَنَّ الْقَوْمَ بَاتُوا غَافِلِينَ.[183]

Ali performed the dawn prayer and then sat where he was until the sun came up as much as a spear length to the eye, as if he was depressed. He then said:

By God, I saw something in the companions of the Prophet but I do not see it anymore. By God, they would pass the night till dawn with their disheveled hair, dusty and pale faces; and due to the excessive prostrations their foreheads looked pale. They stayed up all night reciting the Holy Qur'an, and then they were either prostrating or standing erect.[184] When God's name was mentioned, they shivered like a tree on a stormy day and then kept crying so much that they

soaked their garments! By God, it is as if our people are passing their nights in negligence.

He also narrates via his chain from Nawf Bikālī, [who] said:

I saw Ali Ibn Abi Ṭālib come out [of his home]. He glanced at the shining stars and said:

يَانَوْفُ! طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا، الرَّاغِبِينَ فِي الآخِرَةِ، اولَئِكَ قَوْمٌ اتَّخَذُوا الأَرْضَ بِسَاطاً، وَتُرَابَهَا فِرَاشاً، وَمَاءَهَا طِيباً، وَالْقُرْآنَ وَالدُّعَاءَ دِثَاراً وَشِعَاراً، قَرَضُوا الدُّنْيَا عَلَى مِنْهَاجِ الْمَسِيحِ عليه السلام.

يَانَوْفُ! إِنَّ اللهَ تَعَالَى أَوْحَى الَى عِيسَى ابْنِ مُرْيَمَ إِسْرَائِيلَ أَنْ لَا يَدْخُلُوا بُيُوتاً مِنْ بُيُوتِي إِلَّا بِقُلُوبٍ طَاهِرَةٍ، وَأَبْصَارٍ خَاشِعَةٍ، وَأَيْدٍ نَقِيَّةٍ، فَإِنِّي لَا أَسْتَجِيبُ لِأَحَدٍ مِنْهُمْ وَلِأَحَدٍ مِنْ خَلْقِي عِنْدَهُ مَظْلِمَةٌ.

يَانَوْفُ! لَا تَكُنْ شَاعِراً، وَلَا عَرِيفاً، وَلَا شُرْطِيّاً، وَلَا جَابِياً، وَلَا عَشَّاراً، فَإِنَّ دَاوُدَ عليه السلام قَامَ فِي سَاعَةٍ مِنَ اللَّيْلِ فَقَالَ: إِنَّهَا سَاعَةٌ لَا يَدْعُو عَبْدٌ إِلَّا اسْتُجِيبَ لَهُ.

[Then he said]:

O Nawf, how lucky are the pious in this world, the desirous of the Hereafter! They are those who have chosen the earth as their dwelling and its soil as their carpet; they have taken its water as the sweet-smelling scent, and picked up the Qur'an and supplication as their garments. And they passed away from this world as the Messiah did!

O Nawf, God, glory to Him, inspired Jesus the son of Mary: "Command the children of Israel not to enter any of My houses without pure hearts, humbled eyes and clean hands because I will not answer any of My creatures who have misappropriated!"

O Nawf, be not an inspector [or army chief], poet, policeman, tax-collector, or tithe collector! Because once, Dāwūd woke up in the middle of the night and said: "This is a time at which no one prays without his prayer being accepted, unless he is an inspector [or army chief], policeman, tax-collector, or tithe collector, or owns a stringed instrument (*'urtubah*) or owns a drum (*kūbah*)."

Do you know why Omar, Abu Bakr, and their Quraysh companions refused to cooperate with Imam Ali? It is because they knew Ali was this type of a man. This is his way of life, this is his piety and

knowledge, this is his equity and justice, and such is his word and advice.

In Ali's government they had to control themselves, and they had to follow his way. However, they did not want to be like that. They wanted to rule, and rule tyrannically, looting and capturing innocent people, not for God's sake, but rather out of love for power, no matter what oppression that entailed. That was why they rejected Ali's appointment as ruler!

Now that I am writing these lines, I remember one interpretation of the phrase: "The Prophet is delirious." Omar meant that Ali's leadership was nonsense! It is similar to the one interpreting the dream of a friend of his, who says: "This saying of yours is nonsense. It is a jumble of dreams!" Omar's remark also means the Prophet's statement on the everlasting guiding force of the Thaqalayn (two weighty things) is unacceptable nonsense! Through their various tricks they isolated Ali and then treated him like a servant in an attempt to legitimize their government! How nicely our Master Ayatollah Ṭabāṭabā'ī, may God be pleased with him, said in couplets concerning their deceitful plan against Imam Ali:

Some couplets in praise of Imam Ali

Now cease the vain thought
Cease contaminating your heart
Live in such a way in this dark planet
Not tearing up your chastity garment
Stop dreaming of unneeded treasure
Or toil for it with no pleasure!
Follow not idols, nor your own passion
Or forget the reward of the Resurrection
Although the idols look pleasant to you
Be martyred to One who caters for and cares for you.[185]

Yes, it is Ali who has surpassed all the universe and submitted in servitude to the Real. O Abu al-Hasan, may God's peace and blessing be upon you and your pure lineage forever.

I will not exchange your affection for the whole world,
This is the most precious treasure; I will not sell it cheap;
A tiny drip of the tear running down from my eyes
For their sake, I will not give it to get a soft pearl!
If I am given a choice to choose Paradise or Kawthar
I will not choose Paradise or Kawthar over your way,
I do not mention your name in the presence of strangers

Because it is the Divine Name, I will not give it to ifrits.
For me, to serve you was a proud crown
I will never choose the crown of kings over it.
I will never stay my hand from clinging to their coattails, and my heart is drawn to nothing but the Qur'an and the Household.
The pearl of acceptance of him as master (*walāyah*) which I have taken from him and hidden in my heart is a shining jewel which I will never give away for any paltry sum.
My spirit deposited between my sides in this world is bereft. I will not sacrifice it for anything but praise of the beloved.
The family of Ali is the spirit of the world, I will not
give my soul to the taker of souls without love for them.
I give up my lifeblood longing to meet you, O Ali,
I will not give away my soul unless you stand by me.
Today, everyone has become a servant to his idol
As for myself, I face only towards the direction of belief![186]

Abu Nu'aym Isfahani narrates via his two chains from Ḥudhayfah Ibn Yamān that he said:

قَالُوا: يَا رَسُولَ اللهِ! أَلَا نَسْتَخْلِفُ عَلِيًّا؟ قَالَ: إِنْ تُوَلُّوا عَلِيًّا تَجِدُوهُ هَادِيًا مَهْدِيًا يَسْلُكُ بِكُمُ الطَّرِيقَ الْمُسْتَقِيمَ.[187]

They asked: "Will you appoint Ali as caliph?" The Prophet said: "If you accept Ali as Master, you will find him to be a rightly guided guide who will lead you onto the straight path."

Similarly, Abu Nu'aym Isfahani narrates via his two chains from Ḥudhayfah Ibn Yamān that he said:

قَالَ رَسُولُ اللهِ صلى الله عليه و آله: إِنْ تَسْتَخْلِفُوا عَلِيًّا - وَمَا أُرَاكُمْ فَاعِلِينَ - تَجِدُوهُ هَادِيًا مَهْدِيًا يَحْمِلُكُمْ عَلَى الْمَحَجَّةِ الْبَيْضَاءِ.[188]

The Prophet said: "If you appoint Ali as the caliph—though I do not think you will do so—you will find him to be a rightly guided guide who will lead you onto the bright path."

حَفِظْتَ رَسُولَ اللهِ فِينَا وَعَهْدَهُ إِلَيْكَ وَمَنْ أَوْلَى بِهِ مِنْكَ مَنْ وَمَنْ
أَلَسْتَ أَخَاهُ فِي الْهُدَى وَوَصِيَّهُ وَأَعْلَمَ مِنْهُمْ بِالْكِتَابِ وَبِالسُّنَنِ.[189]

You protected the Prophet among us, and his covenant [the caliphate] to you; then who is better than you for [the caliphate]—he, or he [Abu Bakr or Omar]? Were you not his brother and executor in guiding the people? And were you not more knowledgeable than they in the Book [of God] and the Sunnahs [of the Prophet]?

وَإِنَّ وَلِيَّ الْأَمْرِ بَعْدَ مُحَمَّدٍ عَلِيٌّ وَفِي كُلِّ الْمَوَاطِنِ صَاحِبُهُ
وَصِيُّ رَسُولِ اللهِ حَقًّا وَصِنْوُهُ وَأَوَّلُ مَنْ صَلَّى وَمَنْ لَانَ جَانِبُهُ.[190]

Indeed, after Muhammad, Ali is in charge; it was Ali who accompanied him everywhere. Ali is certainly the executor of the Prophet and his twin sapling.[191] He is the first one who has performed the prayer, and he is the one who was always humble and obedient [to the Prophet].

Lessons One Hundred Eighty-Six to One Hundred Ninety

Impeccable Plurality of Narration of Hadith al-Thaqalayn

LESSONS ONE HUNDRED EIGHTY-SIX TO ONE HUNDRED NINETY

In the Name of God, the most Compassionate, the most Merciful

On the infallibility of the prophets and the Imams, peace be upon them

And blessing be upon Muhammad and his pure Household, and may God's curse be on his enemies from now until the Day of Resurrection! There is no power or strength except for the Lofty Glorious God.

The wise God says in His Glorious Book:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ، بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ.

And We did not send before you [any messengers], *but men whom We inspired, so ask the people of the Book if you do not know.* [We sent them] *with the apparent proofs and the Psalms, We even sent down to you the Reminder so that you may explain to people what was revealed to them, so that they may reflect* (16: 43–44).

The Duty of the Prophet to Explain the Verses [of the Qur'an] to People

In the above verse, the extract to which we are referring as textual evidence is:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ.

and We even sent down to you the Reminder, i.e. We sent the Qur'an down serially to the people but in its entirety to you to enable you to explain it, comment on it, and interpret it for them. Your soul is as a window and a mirror for Our revelation to cross to the people. In fact, the Qur'an is sent down for them but through the mirror and window of your soul! And so it is up to you and no one else to explain it, clarify it, comment on in, and interpret it.

Our master 'Allāmah Ṭabāṭabā'ī exegetes this passage as follows:

> There is no doubt that the revelation of the Book to the people and the sending down of the Qur'an to the Prophet are the same, that is, its

revelation to people and its sending down to the Prophet means that people receive the messages and act upon them.

As God, glory be to Him, states:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا.

O people! Now, a decisive proof has come to you from your Lord; thus, We have sent down to you a manifest Light (4: 174).

God the Almighty also states:

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ

In fact, We sent unto you a Book wherein is your Reminder, so do you not use your reason? (21: 10).

So the verses mean the purpose of the revelation of the Book is for all people, and you and the others are equal in that. We only chose you to explain it to the people and did not give you hidden Divine power to dominate the people! Rather it is for two reasons: firstly, people cannot acquire Divine knowledge without an intermediary, so you must gradually explain it to them. For there is no way to encourage and train people individually; that is why the revelation comes down to one person and he bears its heavy weight and then begins to deliver it, teach it, and explain it.

The second reason is the hope that people reflect upon it, as what has been sent to you is from God Almighty, because you endured such hardship through your life, orphaned, unknown to people, illiterate, and lacking a guardian to look after you. Above all, you were entrapped among the abject ignorant people of your time who were illiterate and were far from civilized or humanized! All these were reasons for you not to be singled out or to taste a bit of the endless blessing of the Divine. But God still sent the Qur'an down to you to guide humanity. God chose it to be the most superior Divine Book; He made it the guidance, mercy, and manifest criterion.

It goes on similarly until in this verse: he states:

أَنْزَلْنَا إِلَيْكَ وَمَا نَزَّلَ إِلَيْهِمْ.

("We sent it to you, but We did not send it to people.")

Here the word

أَنْزَلْنَا

means "We sent [it] down all at once," and

نُزِّلَ

(*nazala*) means "it was sent down gradually."

Perhaps the reason why it says

أَنزَلْنَا إِلَيْكَ الذِّكْرَ

is that it is with regard to its having been revealed to the Prophet and not to the revelation itself. That is why it says revelation of the remembrance by God (*min indihi ta'ālā*) [to the Prophet] is referred to as *inzāl* [i.e. revelation all at once].

As for the people, they received, learned, and acted [upon it] gradually so the revelation to them is referred to as *tanzīl* [i.e. gradual revelation]. In this verse, there is clear proof of the authoritativeness of everything the Prophet says by way of explanation of the verses of the Qur'an.

The Authoritativeness of the Infallible Imams' Words

Some scholars say that the Prophet's word is only authoritative in relation to non-explicit and unclear ambiguous verses of the Qur'an, and refers to the secrets of God's words that need interpretation. No attention should be paid to this assertion. In fact it refers to the authoritativeness of all the Prophet's explanation and all the explanation given by his Household because of Hadith al-Thaqalayn narrated by an impeccable plurality of narrators, and other evidence.

As discussed earlier, God's words:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

so ask the people of the Remembrance if you do not know, directs people to reasonable people's judgment (*ḥukm al-'uqalā'*), which says that the ignorant should refer to those who know, without specifying any group to the exclusion of any other. This only pertains to their explanation received orally. As for any narration relating [their explanation], only that which clarifies and is narrated via an impeccable plurality of narrators, or else which has clues from its surrounding context that render it indubitable, or anything similar, is authoritative. However, anything that contradicts the Qur'an or does not contradict it but is not related by an impeccable multiplicity of narrators or is not rendered indubitable by clues in its surrounding context, is not authoritative. This is firstly because it does not clarify. Secondly it has

not been proven to be an explanation. This is discussed fully elsewhere.[192]

The Authoritativeness of the Infallible Imams' Words

The Holy Qur'an is the Word of God and His manifestation for all *jinn* and human creatures. As Imam Ali states:

فَتَجَلّٰى لَهُمْ سُبْحَانَهُ فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ.[193]

"Certainly God has appeared in His Qur'an for them without their seeing Him."

Also, Imam Ṣādiq said:

لَقَدْ تَجَلّٰى اللهُ لِخَلْقِهِ فِي كَلَامِهِ وَلٰكِنَّهُمْ لَا يُبْصِرُونَ.[194]

"Certainly God, in His words has appeared to His creatures, but they do not see Him."

It is obvious that the meaning of *al-tajallī* is manifestation, and the "manifestation" requires an existential connection between God and His words (*kalāmihi*); there is unity between manifestation, that which is manifested, and that in which there is manifestation. According to the logic of the Holy Qur'an, the whole of existence including the Qur'an itself is the manifestation of God as confirmed in the school of the [Prophet's] Household. Even though creation is separate from God, He has a constant connection with all His creatures. Hence, it is impossible to think of the separation between God and any of His creatures. However, those who are unaware of the knowledge of the Qur'an and the vast knowledge of the [Prophet's] Household do not understand this matter and consider it to be blasphemy! But the truth is that it is they who are plunged into the whirlpool of blasphemy!

Such people have interpreted Unity of Existence as being unified or the indwelling of God or some similar assumption that necessarily pluralizes the sacred Divine Essence. This is not the meaning of the real Unity. It means Unity in Essence, in Attribute, in Name, and Quality, and true, not mentally posited, with-ness. This is the highest point on which the principle of the Qur'an is based. Since the Holy Qur'an is the manifestation of God, so God's reality exists in all the descending five worlds called five presences, until this reality reaches this corporeal and bodily world. Also the meaning and the reality of the Qur'an, i.e., the Holy Spirit, the greatest of all the angels, who is its protector and supervisor for the spiritual and this material world, is with the Qur'an. One end of it is in

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

and indeed you are receiving this Qur'an from the all-Wise all-Aware, (27:6), and the other end is in the material world and conflicts:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

Say, "The Holy Spirit has brought it down from your Lord in truth, to fortify those who believe, and as a guidance and good news for those who have surrendered" (16:102).

Now the Prophet and the Imams are the guardians and protectors of the Qur'an, in the spiritual and material worlds, as a condition of the universal guardianship, and they are together everywhere and never separate from each other.

The Imam and the Qur'an Are Companions in All Fields

Ali Ibn Ibrahim Qumi narrates in his *Tafsīr*, as does Majlisī in *Biḥār al-Anwār*, from *al-Ghaybat* by Nu'mānī, via his three chains, from Imam Ali, Imam Bāqir, and Imam Ṣādiq, saying that the Prophet, on the Farewell Pilgrimage in one of his sermons in the mosque of al-Khīf, stated:

إِنِّي وَإِنَّكُمْ وَارِدُونَ عَلَى الْحَوْضِ، حَوْضاً عَرْضُهُ مَا بَيْنَ بُصْرَى إِلَى صَنْعَاءَ، فِيهِ قِدْحَانِ[195] عَدَدَ نُجُومِ السَّمَاءِ، وَإِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ: الثَّقَلُ الأَكْبَرُ الْقُرْآنُ، وَالثَّقَلُ الأَصْغَرُ عِتْرَتِي أَهْلُ بَيْتِي، هُمَا حَبْلُ اللهِ مَمْدُودٌ بَيْنَكُمْ وَبَيْنَ اللهِ عَزَّ وَجَلَّ، مَا إِنْ تَمَسَّكْتُمْ بِهِ لَمْ تَضِلُّوا، سَبَبٌ مِنْهُ بِيَدِ اللهِ وَسَبَبٌ بِأَيْدِيكُمْ.[196]

> Both I and you will go to the Pool, a Pool the width of which is the distance between Buṣrā[197] and Ṣana'ā' , and in which there are as many bowlfuls as there are stars in the sky. And now I am leaving two weighty things among you: the heavier weight is the Holy Qur'an and the lighter weight is my family, my Household. These two [weighty things] are a rope stretching between you and God, Mighty and Sublime is He; you will not go astray as long as you cling to that rope—a rope from Him in God's Hand and a rope in your hands.

In a separate hadith the Prophet says:

طَرَفٌ مِنْهُ بِيَدِ اللهِ وَطَرَفٌ مِنْهُ بِأَيْدِيكُمْ إِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ نَبَّأَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، كَإِصْبَعَيَّ هَاتَيْنِ وَجَمَعَ بَيْنَ سَبَّابَتَيْهِ - وَلَا أَقُولُ كَهَاتَيْنِ - وَجَمَعَ بَيْنَ سَبَّابَتِهِ وَالْوُسْطَى - فَتَفْضُلَ هَذِهِ عَلَى هَذِهِ.[198]

"One end of it is in God's Hand and the other end is in your hands. In fact, God, the Compassionate and all-Aware, has informed me that they will not be separated from each other until they both come to me at the Pool (*Hawḍ*), like these two." He put his two index fingers together. "I do not say like these two," [he said,] putting his index and middle fingers together, "such that one is longer than the other."

Majlisī narrates from the book *'Ilal* written by Muhammad Ibn Ali Ibn Ibrahim that the reason the Prophet stated: "They will not be separated from each other until they come to me at the Pool (*Hawḍ*)" is that the Holy Qur'an is with [the Household] in their hearts in this world, and it will still be with them when they arrive at the *Hawḍ*; it means the Book of God is with them forever.[199]

Curiously this narration says:

هُمَا حَبْلُ اللهِ مَمْدُودٌ بَيْنَكُمْ وَبَيْنَ اللهِ عَزَّوَجَلَّ.

"Those two (the Book of God and the Household) are a rope stretching between you and God." That is, the Qur'an is from God to His creatures, and it is from the non-corporeal world for the human being in the material world, and it is a rope stretching between you and your Creator. Similarly the Prophet's Household are from God. They are His Divine creationary word from the non-corporeal world for you, people, [and are] hidden in the world of sense-perception. They are as the spiritual and physical rope, and the means by which their [blessing] is effused from God to His creatures, and guidance for God's creatures toward God, by God's heavenly command.

So this is the meaning of their guardianship over the entire world. Now the Qur'an being with them, and their being with the Qur'an, means that there is only one Qur'an in the entire world and similarly the Household is unique—there is nothing like the Qur'an anywhere in the world, nor is there any other household that is the companion to the Qur'an. We cannot find any of the Qur'an to be without them, nor can we find any of the Household to be without the Qur'an.

Therefore, on the basis on this logic, the statement:

عِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللهِ.

"You have the Qur'an. God's Book is enough for us," is contrary to reason and the strong pillars of the religion. The Book of God without the Household of the Prophet equals the Book of God without the Book of God! Because the Book of God makes the Prophet's word and Sunnah authoritative. The Qur'an reached us as uttered by the Prophet. No Muslim doubts the need to follow the Qur'an and to act upon its commands. The Qur'an itself makes the Prophet's

commands, prohibitions, words, Sunnah, writing, way, and testamentary instruction authoritative. The Prophet appointed his family, his Household, as Imams, the Masters to guard and direct the human race toward Unity. They are appointed as the guardians to protect the religion of God and save it until the Mahdi, the Just Imam from the Household of the Prophet, reappears.

In summary: it is mandatory to act in accordance with the Book of God. God's Book makes it mandatory to act upon the Prophet's Sunnah. The Prophet's Sunnah makes it mandatory to follow the Household's way.

Assuming hypothetically we had no Sunni hadith, historical, or exegetical sources telling us it is necessary to obey and follow the Household—even though Sunni books are full of evidence, perhaps even more so than Shi'a books—we could still prove them to be the rightful immediate successors and caliphs, following whom is mandatory according to Shi'a books like the four hundred sources (*al-Uṣul al-Arba'a Mi'ah*), *Nahj al-Balāghah*, *al-Ṣaḥīfah al-Sajjādiyyah*, *Muṣḥaf Fatimah*, and Ali's book and the reliable hadiths narrated by the Shi'a such as Sulaym Ibn Qays Hilālī, that would be enough proof for all Muslims. This is not circular reasoning—proof of their imamate depending upon the correctness of these claims and the correctness of these claims depending on proof of their imamate—because we can prove their claims and the need to follow them from hadiths with an impeccable plurality of narration such as Hadith al-Ghadīr, Hadith al-Thaqalayn, Noah's Ark Hadith (*Hadith al-Safinah*), the Israelites' Gate of Redemption Hadith (*Hadith Bāb Ḥiṭṭah Banī Isrā'īl*), and so on. Because they have all reached us via an impeccable plurality of narration, all educated Muslims have to accept and confirm our assertion.

The Narrations of the Shi'a about Hadith Thaqalayn

In *'Uyūn Akhbār al-Riḍā*, Shaykh Ṣadūq narrates via three chains from Imam Riḍā, from his forefathers, saying that the Prophet stated:

كَأَنِّي قَدْ دُعِيتُ فَأَجَبْتُ، وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ تَبَارَكَ وَتَعَالَى حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ، وَعِتْرَتِي أَهْلَ بَيْتِي. فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا.[200]

"It is as if I have been called and I responded. I am surely leaving two weighty things among you; one of them is greater than the other and that is the Book of God, which is like a rope stretching from Heaven to earth, and my family, my Household. So take care how you deal with these two!"

In *al-Manāqib* by Ibn Shahr Āshūb, it is reported that the Prophet stated:

لَمْ يَمُتْ نَبِيٌّ قَطُّ إِلَّا خَلَّفَ تَرِكَتَهُ، وَقَدْ خَلَّفْتُ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[201]

"No messenger has ever died without bequeathing his estate, so am I leaving two weighty things with you: the Book of God and my Family, my Household."

In *Tafsīr al-'Ayyāshī*, [the author] narrates from Mas'adah Ibn Ṣadaqah that Imam Ṣādiq said:

إِنَّ اللهَ جَعَلَ وَلَايَتَنَا أَهْلَ الْبَيْتِ قُطْبَ الْقُرْآنِ، وَقُطْبَ جَمِيعِ الْكُتُبِ، عَلَيْهَا يَسْتَدِيرُ مُحْكَمُ الْقُرْآنِ، وَبِهَا يُوهَبُ الْكُتُبُ، وَيُسْتَبِينُ الْإِيمَانُ، وَقَدْ أَمَرَ رَسُولُ اللهِ صلى الله عليه و آله أَنْ يُقْتَدَى بِالْقُرْآنِ وَآلِ مُحَمَّدٍ وَذَلِكَ حَيْثُ قَالَ فِي آخِرِ خُطْبَةٍ خَطَبَهَا: إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: الثَّقَلَ الْأَكْبَرَ وَالثَّقَلَ الْأَصْغَرَ، فَأَمَّا الْأَكْبَرُ فَكِتَابُ رَبِّي، وَأَمَّا الْأَصْغَرُ فَعِتْرَتِي أَهْلُ بَيْتِي، فَاحْفَظُونِي فِيهِمَا فَلَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا.[202]

God has made acceptance of us, the Household, as Masters (*walāyah*), the axis of the Qur'an and the axis of all the Scriptures; the clear [verses] of the Qur'an revolve around it; through it the Books have been given, and the belief is made clear. The Prophet has commanded to follow the Qur'an and the progeny of Muhammad. In his last sermon, he said: "I leave among you two weighty things, the greater weight and the lighter weight. The greater weight is the Book of God, and the lighter weight is my family, my Household. So look after them both, for you will not go astray if you cling to both of them."

Majlisī says elsewhere:

In an argument between Imam Hasan Ibn Ali and his companions and Mu'āwīyah, the Imam stated:

نَحْنُ نَقُولُ أَهْلَ الْبَيْتِ: إِنَّ الْأَئِمَّةَ مِنَّا، وَإِنَّ الْخِلَافَةَ لَا تَصْلُحُ إِلَّا فِينَا، وَإِنَّ اللهَ جَعَلَنَا أَهْلَهَا فِي كِتَابِهِ وَسُنَّةِ نَبِيِّهِ صلى الله عليه و آله، وَإِنَّ الْعِلْمَ فِينَا وَنَحْنُ أَهْلُهُ، وَهُوَ عِنْدَنَا مَجْمُوعٌ كُلُّهُ بِحَذَافِيرِهِ، وَإِنَّهُ لَا يَحْدُثُ شَيْءٌ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى أَرْشُ الْخَدْشِ إِلَّا وَهُوَ عِنْدَنَا مَكْتُوبٌ بِإِمْلَاءِ رَسُولِ اللهِ صلى الله عليه و آله وَخَطِّ عَلِيٍّ عليه السلام بِيَدِهِ.[203]

We, the Household, say that the Imams are from among us, and the caliphate is only suitable for us. God has appointed us as His people

in His Book and the tradition of His Prophet. The knowledge is within us and we are its custodians (*ahluh*). It is collected in its entirety in our possession. Nothing, not even the damages payable for a scratch, will happen until the Day of Resurrection without our having knowledge of it, written as dictated by the Prophet, and in Ali's handwriting.

Imam Ali Collecting the Holy Qur'an and Taking It to the Mosque and Relating Hadith al-Thaqalayn to the People

It is related in *al-Manāqib Ibn Shahr Āshūb*, from Abu Nu'aym in *Ḥilyat* and Khaṭīb in *Arba'īn*, via his chains from Saddī, from 'Abd Khayr, from Imam Ali, [who] said:

لَمَّا قُبِضَ رَسُولُ اللهِ صلى الله عليه و آله أَقْسَمْتُ ـ أَوْ حَلَفْتُ ـ أَنْ لَا أَضَعَ رِدَائِي عَلَى ظَهْرِي حَتَّى أَجْمَعَ مَا بَيْنَ اللَّوْحَيْنِ. فَمَا وَضَعْتُ رِدَائِي حَتَّى جَمَعْتُ الْقُرْآنَ.[204]

"When the Prophet passed away, I swore [to God] that I would not put my mantle on my back until I collected everything, [the Holy Qur'an] together between the two [wooden or stone] tablets. Therefore, I did not wear my mantle on my shoulder until I had collected together the whole of the Qur'an."

It is reported in the hadiths of the Household that:

إِنَّهُ آلَى أَنْ لَا يَضَعَ رِدَاءَهُ عَلَى عَاتِقِهِ إِلَّا لِلصَّلَاةِ حَتَّى يُؤَلِّفَ الْقُرْآنَ وَيَجْمَعَهُ. فَانْقَطَعَ عَنْهُمْ مُدَّةً إِلَى أَنْ جَمَعَهُ ثُمَّ خَرَجَ إِلَيْهِمْ بِهِ فِي إِزَارٍ يَحْمِلُهُ وَهُمْ مُجْتَمِعُونَ فِي الْمَسْجِدِ، فَأَنْكَرُوا مَصِيرَهُ بَعْدَ انْقِطَاعٍ مَعَ التِّيهِ[205] فَقَالُوا: لِأَمْرٍ مَا جَاءَ أَبُو الْحَسَنِ؟!

فَلَمَّا تَوَسَّطَهُمْ وَضَعَ الْكِتَابَ بَيْنَهُمْ ثُمَّ قَالَ: إِنَّ رَسُولَ اللهِ صلى الله عليه و آله قَالَ: إِنِّي مُخَلِّفٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا، كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي؛ وَهَذَا كِتَابُ اللهِ وَأَنَا الْعِتْرَةُ؟ فَقَامَ إِلَيْهِ الثَّانِي فَقَالَ: إِنْ يَكُنْ عِنْدَكَ قُرْآنٌ فَعِنْدَنَا مِثْلُهُ، فَلَا حَاجَةَ لَنَا فِيكُمَا؛ فَحَمَلَ عليه السلام الْكِتَابَ وَعَادَ بِهِ بَعْدَ أَنْ أَلْزَمَهُمُ الْحُجَّةَ.[206]

[Ali] swore that he would only put on his mantle at prayer times until he had completed compiling and collecting together the Qur'an. So he cut himself off from them for a while until he had collected it together. Then he went out to them carrying it in a loincloth. They were gathered in the mosque and they criticized him for coming to them after arrogantly cutting himself off from them. So they asked: "Has Abu al-Hasan come for some reason?!"

Then when he positioned himself among them, he placed the Book between them, and then said: "Surely God's Messenger said: 'Surely I am leaving among you that to which if you cling, you will not go astray—the Book of God and my Family, my Household'! This is God's Book and I am his Family."

Then Omar stood up and said: "If you have a Qur'an, we have one identical to it, so we do not need either of you!" Thereafter, [Imam Ali] picked up the Book after having adduced the evidence to them.

It is narrated by Imam Ṣādiq that Ali took the Book home, while saying:

فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ

...they cast it behind their backs and sold it for a paltry price; how evil is what they buy! (3:187)

That is why Ibn Mas'ūd recited it as:

إِنَّ عَلِيًّا جَمَعَهُ وَقَرَأَ بِهِ وَإِذَا قَرَأَ فَاتَّبِعُوا قِرَاءَتَهُ.[207]

"In fact [it was] Ali who collected it together and recited it, so follow his recitation when he recites it."[208]

The Prophet's Introducing Ali in the Chamber

Shaykh Ṭūsī has narrated in *Amālī*, with his chains from Abu Thābit Ghulām Abūdhar, from Umm Salamah, that he said:

سَمِعْتُ رَسُولَ اللهِ صلى الله عليه و آله فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ، يَقُولُ وَقَدِ امْتَلَأَتِ الْحُجْرَةُ مِنْ أَصْحَابِهِ: أَيُّهَا النَّاسُ، يُوشِكُ أَنْ أُقْبَضَ قَبْضًا سَرِيعًا فَيُنْطَلَقَ بِي، وَقَدْ قَدَّمْتُ إِلَيْكُمُ الْقَوْلَ مَعْذِرَةً إِلَيْكُمْ، أَلَا إِنِّي مُخَلِّفٌ فِيكُمْ كِتَابَ رَبِّي عَزَّ وَجَلَّ وَعِتْرَتِي أَهْلَ بَيْتِي. ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ عليه السلام فَرَفَعَهَا فَقَالَ: هَذَا عَلِيٌّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَ عَلِيٍّ، خَلِيفَتَانِ بَصِيرَتَانِ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَأَسْأَلُهُمَا مَاذَا خُلِّفْتُ فِيهِمَا.[209]

I heard the Prophet say on his deathbed, his room having filled up with his companions: "I will presently be taken swiftly and I will be hurried away. With apologies I have already said to you: Lo, I am leaving among you my Lord's Book, Mighty and Sublime is He, and my Family, my Household!"

Then he took Ali's hand and lifted it up, saying: "This is Ali, who is with the Qur'an and the Qur'an is with Ali, two well-informed caliphs, which

will not separate from each other until they come to me at the Pool, and I will ask them how well they have been treated as my inheritance."

Ibn Ḥajar quotes this hadith in the same words in *al-Ṣawā'iq al-Muḥriqah* except that it says at the end:

فاسألوهما ما خلفت فيهما

"...so ask them how well they have been treated as my legacy." This is also how it is quoted by Ayatollah Sharaf al-Dīn al-'Āmilī at the beginning of *al-Murāji'āt*. This hadith is also excellent because what Umm Salamah quotes the Prophet as saying:

عَلِيٌّ مَعَ القُرآنِ وَالقُرآنُ مَعَ عَلِي

"Ali is with the Qur'an and the Qur'an is with Ali," appears in many books in the same words with nothing further added to it. However, the quotation of it, along with these features and explanation of the two weighty things (*Thaqalayn*), and adducing as evidence the Imam's always being with the Qur'an, not to mention lifting up the Imam's hand and personally presenting him to the people and saying that his words would be the last evidence adduced to them—all those merits and proofs confirm that Imam Ali was always with the Qur'an and that they would never separate from each other and that they would come to the Prophet at the Pool, and all make this hadith special.

Perhaps that gathering was Shaykh Ṭūsī's starting point, because he narrates in *al-Amālī* via another chain, from Abūdhar's servant Abu Thābit, from Umm Salamah, saying:

I heard the Prophet saying:

إنّ عَلِيّاً مَعَ القُرآنِ وَالقُرآنُ مَعَ عَلِيّ، لَا يَفتَرِقَانِ حَتّى يَرِدَا عَلَيَّ الحَوضَ.[210]

"Surely Ali is with the Qur'an and the Qur'an is with Ali; they will not separate from one another until they reach me at the Pool."

The Position of the Lineage according to the Statements of the Imams

Tafsīr Ali Ibn Ibrahim says that Ali, the Master of the Faithful, said:

أَلَا إنّ العِلمَ الَّذِي هَبَطَ بِهِ آدَمُ مِنَ السَّمَاءِ إلَى الأَرضِ وَجَمِيعَ مَا فُضِّلَتْ بِهِ النَّبِيُّونَ إلَى خَاتَمِ النَّبِيِّينَ عِندِي وَعِندَ عِترَةِ خَاتَمِ النَّبِيِّينَ، فَأَينَ يَتَاهُ بِكُم بَل أَينَ تَذهَبُونَ.[211]

"Be aware! For surely the knowledge that Adam brought from Heaven to the earth, together with all the knowledge that all the

messengers, up to the Seal of the Messengers, possessed, is with me and with the Household of the Seal of the Messengers! So where are you led astray? Rather, where are you going?"

Further 'Ayyāshī quotes Marāzim as saying:

I heard Imam Ṣādiq say:

إِنَّا أَهْلُ بَيْتٍ لَمْ يَزَلِ اللهُ يَبْعَثُ فِينَا مَنْ يَعْلَمُ كِتَابَهُ مِنْ أَوَّلِهِ إِلَى آخِرِهِ. وَإِنَّ عِنْدَنَا مِنْ حَلَالِ اللهِ وَحَرَامِهِ مَا يَسَعُنَا مِنْ كِتْمَانِهِ، مَا نَسْتَطِيعُ أَنْ نُحَدِّثَ بِهِ أَحَدًا.[212]

"Indeed, we are a Household among whom God still sends someone who knows His Book from beginning to end. And we have [knowledge] of what God has made lawful and unlawful that we are allowed to hide. We cannot tell anyone about it."

Moreover, 'Ayyāshī quotes Yūsuf Ibn Sakht Baṣrī as saying:

I saw the signed letter in Muhammad Ibn Ali's handwriting,[213] and therein was:

الَّذِي يَجِبُ عَلَيْكُمْ وَلَكُمْ أَنْ تَقُولُوا إِنَّا قُدْوَةٌ وَأَئِمَّةٌ وَخُلَفَاءُ اللهِ فِي أَرْضِهِ، وَأُمَنَاؤُهُ عَلَى خَلْقِهِ، وَحُجَّجُهُ فِي بِلَادِهِ، نَعْرِفُ الْحَلَالَ وَالْحَرَامَ، وَنَعْرِفُ تَأْوِيلَ الْكِتَابِ وَفَصْلَ الْخِطَابِ.[214]

"That which you must and are entitled to say is that we are an example, Leaders (Imams), God's caliphs on His earth, His trustees over his creatures, and His proofs in His lands. We know what is lawful and unlawful, and we know the interpretation of the Book, and unmistakable judgment."

Imam Ali says in *Nahj al-Balāghah*:

أَيُّهَا النَّاسُ خُذُوهَا عَنْ خَاتَمِ النَّبِيِّينَ صلى الله عليه و آله: إِنَّهُ يَمُوتُ مَنْ مَاتَ مِنَّا وَلَيْسَ بِمَيِّتٍ، وَيَبْلَى مَنْ بَلِيَ مِنَّا وَلَيْسَ بِبَالٍ، فَلَا تَقُولُوا بِمَا لَا تَعْرِفُونَ، فَإِنَّ أَكْثَرَ الْحَقِّ فِيمَا تُنْكِرُونَ، وَأَعْذِرُوا مَنْ لَا حُجَّةَ لَكُمْ عَلَيْهِ وَأَنَا هُوَ. أَلَمْ أَعْمَلْ فِيكُمْ بِالثَّقَلِ الْأَكْبَرِ وَأُتْرِكْ فِيكُمُ الثَّقَلَ الْأَصْغَرَ؟ وَرَكَزْتُ فِيكُمْ رَايَةَ الْإِيمَانِ؟ وَوَقَفْتُكُمْ عَلَى حُدُودِ الْحَلَالِ وَالْحَرَامِ؟ وَأَلْبَسْتُكُمُ الْعَافِيَةَ مِنْ عَدْلِي؟ وَفَرَشْتُكُمُ الْمَعْرُوفَ مِنْ قَوْلِي وَفِعْلِي؟ وَأَرَيْتُكُمْ كَرَائِمَ الْأَخْلَاقِ مِنْ نَفْسِي؟ فَلَا تَسْتَعْمِلُوا الرَّأْيَ فِيمَا لَا يُدْرِكُ قَعْرَهُ الْبَصَرُ، وَلَا تَتَغَلْغَلُ إِلَيْهِ الْفِكَرُ.[215]

O people, learn this saying of the last of the prophets: "He who dies from among us is not [really] dead, and he who decays (after dying) from

among us does not really decay." Do not say what you do not understand, because most of the truth is in what you deny. Accept the excuse of anyone against whom you have no evidence. Did I not act before you in accordance with the greater weight (*al-thiql al-akbar*)[216] [i.e., the Qur'an), leave among you the lighter weight (*al-thiql al-aṣghar*) [i.e. the progeny of the Prophet], plant amongst you the flag of faith, teach you the limits of what is lawful and unlawful, clothe you with the garments of safety with my justice, make known to you virtue by my word and deed, and show you high manners through myself? Do not exercise conjecture over what the eye cannot see or the mind cannot conceive.

The Sermons in *Nahj al-Balāghah* on the Necessity of Clinging to the Prophet's Family

In *Nahj al-Balāghah*, Imam Ali states:

وَاِنِّی لَعَلٰی بَیِّنَةٍ مِنْ رَبِّی، وَمِنْهَاجٍ مِنْ نَبِیِّی، وَاِنِّی لَعَلَی الطَّرِیقِ الْوَاضِحِ اَلْقُطُهُ لَقْطاً اُنْظُرُوا اَهْلَ بَیْتِ نَبِیِّکُمْ فَالْزَمُوا سَمْتَهُمْ، وَاتَّبِعُوا اَثَرَهُمْ، فَلَنْ یُخْرِجُوکُمْ مِنْ هُدًی، وَلَنْ یُعِیدُوکُمْ فِی رَدًی، فَاِنْ لَبَدُوا فَالْبُدُوا، وَاِنْ نَهَضُوا فَانْهَضُوا، فَلَا تَسْبِقُوهُمْ فَتَضِلُّوا، وَلَا تَتَاَخَّرُوا عَنْهُمْ فَتَهْلِکُوا.[217]

I certainly have insight from my Lord (God)[218] and [am] on the path of my Prophet, and surely I am on the clear path, which I adhere to regularly.

Look at your Prophet's Household. Adhere to their direction. Follow their footsteps because they would never steer you away from guidance, and never throw you into destruction. If they sit down, you sit down, and if they rise up, you rise up. Do not go ahead of them, as you would thereby go astray, and do not lag behind them. Otherwise you would thereby be ruined.

He also says in *Nahj al-Balāghah*:

عِتْرَتُهُ خَیْرُ الْعِتَرِ، وَاُسْرَتُهُ خَیْرُ الْاُسَرِ، وَشَجَرَتُهُ خَیْرُ الشَّجَرِ، نَبَتَتْ فِی حَرَمٍ، وَبَسَقَتْ فِی کَرَمٍ. لَهَا فُرُوعٌ طِوَالٌ، وَثَمَرَةٌ لَا تُنَالُ. فَهُوَ اِمَامُ مَنِ اتَّقَی، وَبَصِیرَةُ مَنِ اهْتَدَی سِرَاجٌ لَمَعَ ضَوْؤُهُ، وَشِهَابٌ سَطَعَ نُورُهُ، وَزَنْدٌ بَرَقَ لَمْعُهُ. سِیرَتُهُ الْقَصْدُ، وَسُنَّتُهُ الرُّشْدُ، وَکَلَامُهُ الْفَصْلُ، وَحُکْمُهُ الْعَدْلُ.[219]

His progeny is the best of all progenies, his Family is the best of all families, his family tree is the best of all family trees, grown in the holy precinct (*ḥaram*) and excelling in nobility. [That tree] has long branches and fruit that cannot be reached. So he is the Imam of whoever is pious, the insight of whoever is rightly guided, illuminating light, a star whose light is high above, and a brazier the sparkles of which scatter around. His manner is moderation, and his way of life is to make progress, his speech is acute and distinguishes between good and evil, and his command is based on justice.

Similarly he states in *Nahj al-Balāghah*:

بِنَا اهْتَدَيْتُمْ فِي الظَّلْمَاءِ، وَتَسَنَّمْتُمُ الْعَلْيَاءَ، وَبِنَا انْفَجَرْتُمْ عَنِ السِّرَارِ. وَقَرَسَمْعٌ لَمْ يَفْقَهِ الْوَاعِيَةَ.[220]

"It was with our guidance that you were saved from the darkness, and mounted on the camels taking you to the straight path. And it was because of us you were released from the darkness of the end of the night of the moon; our truthful bright dawn raised and encircled you with its light. Heaviness is in one's ear who cannot perceive the cry and mourning!"

Likewise, in *Nahj al-Balāghah*, after stating the Prophet's virtues, the Imam says:

أَيُّهَا النَّاسُ اسْتَصْبِحُوا مِنْ شُعْلَةِ مِصْبَاحٍ وَاعِظٍ مُتَّعِظٍ، وَامْتَاحُوا مِنْ صَفْوِ عَيْنٍ قَدْ رُوِّقَتْ مِنَ الْكَدَرِ.[221]

"O people, turn on your lights from the blaze of a Leader's light who is illuminated, and an adviser who has taken advice and practiced it. And to satisfy your thirst, drink water from the pure source that is not contaminated." (Here, Imam Ali means his own knowledge from the pure fountainhead of knowledge).

Also in *Nahj al-Balāghah*, after describing the Prophet's struggle and his turning away from this worldly affairs, he states:

نَحْنُ شَجَرَةُ النُّبُوَّةِ، وَمَحَطُّ الرِّسَالَةِ، وَمُخْتَلَفُ الْمَلَائِكَةِ، وَمَعَادِنُ الْعِلْمِ، وَيَنَابِيعُ الْحِكْمِ. نَاصِرُنَا وَمُحِبُّنَا يَنْتَظِرُ الرَّحْمَةَ، وَعَدُوُّنَا وَمُبْغِضُنَا يَنْتَظِرُ السَّطْوَةَ.[222]

"We are the family tree of Prophethood, the stopping place of the message, the oft-visited by the angels, the mines of knowledge, and the gushing springs of wisdom. Those who help and love us [can] expect [God's] mercy, and our enemies and those who hate us [can] expect [His] wrath!"

The Hadiths in *al-Ṣawā'iq al-Muḥriqah* about the Imamate of the Infallible Imams

It is narrated from Ibn 'Abbās in *al-Ṣawā'iq al-Muḥriqah* that the Imam stated:

نَحْنُ أَهْلَ الْبَيْتِ شَجَرَةُ النُّبُوَّةِ وَمُخْتَلَفُ الْمَلَائِكَةِ وَأَهْلُ بَيْتِ الرِّسَالَةِ وَأَهْلُ بَيْتِ الرَّحْمَةِ، وَمَعْدِنُ الْعِلْمِ.[223]

"We are the family tree of Prophethood, the oft-visited by the angels, the Household of the Message, the Household of mercy, and the mine of knowledge."

Further in *Nahj al-Balāghah,* he makes statements about the prophetic missions and then the attributes of the Household, as well as of some others:

أَيْنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرَّاسِخُونَ فِي الْعِلْمِ دُونَنَا، كَذِباً وَبَغْياً عَلَيْنَا؟ أَنْ رَفَعَنَا اللهُ وَوَضَعَهُمْ، وَأَعْطَانَا وَحَرَمَهُمْ، وَأَدْخَلَنَا وَأَخْرَجَهُمْ.

بِنَا يُسْتَعْطَى الْهُدَى، وَيُسْتَجْلَى الْعَمَى. إِنَّ

الْأَئِمَّةَ مِنْ قُرَيْشٍ غُرِسُوا فِي هَذَا الْبَطْنِ مِنْ هَاشِمٍ، لَا تَصْلَحُ عَلَى سِوَاهُمْ، وَلَا تَصْلَحُ

الْوُلَاةُ مِنْ غَيْرِهِمْ. (مِنْهَا) آثَرُوا عَاجِلًا وَأَخْرَوا آجِلًا، وَتَرَكُوا صَافِيًا، وَشَرِبُوا آجِنًا.[224]

> Where are those who, falsely and unjustly to us, have claimed that they are deeply rooted in knowledge rather than us, although God elevated us and kept them down, bestowed upon us knowledge but deprived them of it, had us enter (in the fortress of knowledge) but kept them out? It is through us the guidance gets to people, and their blindness [to knowledge) is removed, and their sight gets brightened [through knowledge]. Surely the Imams are from the Quraysh. They have been planted in this line through Hāshim. The imamate is not for anyone else but them, and masters from anyone else but them [i.e. any other clan] are not suitable. These groups either panicked in their decision or delayed in the things [requiring immediate action]; they left clean spring water and drank stinking water.

In this part of his speech Ali lectures about the messengers and then about the guardianship and the caliphate of Banī Hāshim, not the whole of the Quraysh. He then reproaches the others, who were not of Banī Hāshim, and did wrong, usurping the caliphate. Here, Imam Ali is clearly alluding to the three previous "caliphs" who at the Saqīfah adduced as evidence of their entitlement to the caliphate:

"The Imams are from the Quraysh!" However, they were treacherous by not mentioning the Hāshimites specifically. Therefore, when the Imam reaches their reasoning, he says: "They relied on the tree as evidence but let its fruit perish."[225]

He also says in *Nahj al-Balāghah*, concerning prosperity and relief by clinging to the Household:

فَإِنَّهُ مَنْ مَاتَ مِنْكُمْ عَلَى فِرَاشِهِ وَهُوَ عَلَى مَعْرِفَةِ حَقِّ رَبِّهِ وَحَقِّ رَسُولِهِ وَأَهْلِ بَيْتِهِ مَاتَ شَهِيداً وَوَقَعَ أَجْرُهُ عَلَى اللهِ، وَاسْتَوْجَبَ ثَوَابَ مَانَوَى مِنْ صَالِحِ عَمَلِهِ، وَقَامَتِ النِّيَّةُ مَقَامَ إِصْلَاتِهِ لِسَيْفِهِ. وَإِنَّ لِكُلِّ شَيْءٍ مُدَّةً وَأَجَلاً.[226]

"So any one of you who dies in his bed but is aware of his Lord's due, and His Messenger's and his Household's due, dies as a martyr, and his reward is with God. He deserves the reward of whatever good deed he intended [but did not accomplish]. His good intention is similar to having an unsheathed sword in hand to fight the enemy. For everything has a period and specified time."

In *al-Ṣawā'iq al-Muḥriqah*, Ibn Ḥajar quotes Imam Ali as saying:

نَحْنُ النُّجَبَاءُ،[227] وَأَفْرَاطُنَا[228] أَفْرَاطُ الأَنْبِيَاءِ، وَحِزْبُنَا حِزْبُ اللهِ عَزَّوَالْفِئَةُ الْبَاغِيَةُ حِزْبُ الشَّيْطَانِ سَوَى بَيْنَنَا وَبَيْنَ عَدُوِّنَا فَلَيْسَ مِنَّا.[229]

"We the noble ones, our predecessors are the predecessor's prophets, our party is God's Party, Mighty and Sublime is He, and the renegade group is Satan's party. Whosoever considers us equal to our enemy is not one of us!"

Similarly Ibn Ḥajar, in *al-Ṣawā'iq al-Muḥriqah*, says by way of commentary on the fifth verse he cites in section one, chapter eleven, on the Prophet's Household's merits:

واعتصموا بحبل الله جميعا

Cling to the rope of God all together and do not separate (3:103):

In his *Tafsīr*, Tha'labī narrates from Imam Ṣādiq [who] said:

> It was the manner of Imam Abu Muhammad Ali Ibn al-Husayn Zayn al-'Ābidīn Sayyid al-Sājidīn's custom when reciting this verse:
>
> يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين.
>
> *O you who believe, be wary of God and be with the righteous ones* (9:119), to raise his hands and say a long prayer (*du'ā'*) to God, glory to Him, including a petition to Him to reach the levels of the truthful, the highest levels, and including a description of the tribulations and what had been arrogated to themselves by the innovators who had forsaken the Imams of the religion and the Prophetic family tree.

He then says:

وَذَهَبَ آخَرُونَ إِلَى التَّقْصِيرِ فِي أَمْرِنَا وَاحْتَجُّوا بِمُتَشَابِهِ الْقُرْآنِ فَتَأَوَّلُوا بِآرَائِهِمْ وَاتَّهَمُوا مَأْثُورَ الْخَبَرِ فِينَا.

And others have taken the position of underestimating our affair. They rely on the equivocal passages of the Qur'an as evidence, interpreted in accordance with their own opinions, and they doubt authentic narrations about us (*ma'thūr al-khabar finā*)!

Then he states:

فَإِلَى مَنْ يَفْزَعُ خَلَفُ هَذِهِ الأُمَّةِ وَقَدْ دَرَسَتْ أَعْلَامُ هَذِهِ الْمِلَّةِ، وَدَانَتِ الأُمَّةُ بِالْفُرْقَةِ وَالاخْتِلَافِ يُكَفِّرُ بَعْضُهُمْ بَعْضاً وَاللهُ تَعَالَى يَقُولُ: وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ. فَمَنِ الْمَوْثُوقُ بِهِ عَلَى إِبْلَاغِ الْحُجَّةِ وَتَأْوِيلِ الْحُكْمِ إِلَّا أَعْدَالُ الْكِتَابِ، وَأَبْنَاءُ أَئِمَّةِ الْهُدَى، وَمَصَابِيحُ الدُّجَى، الَّذِينَ احْتَجَّ اللهُ بِهِمْ عَلَى عِبَادِهِ، وَلَمْ يَدَعِ الْخَلْقَ سُدًى مِنْ غَيْرِ حُجَّةٍ. هَلْ تَعْرِفُونَهُمْ أَوْ تَجِدُونَهُمْ إِلَّا مِنْ فُرُوعِ الشَّجَرَةِ الْمُبَارَكَةِ، وَبَقَايَا الصَّفْوَةِ الَّذِينَ أَذْهَبَ اللهُ عَنْهُمُ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيراً، وَبَرَّأَهُمْ مِنَ الآفَاتِ، وَافْتَرَضَ مَوَدَّتَهُمْ فِي الْكِتَابِ؟[230]

To whom should the future generation of this nation refer, the banners of this religion having become shabby, the people [pseudo-] worshiping by dividing up into sects and disagreeing, excommunicating each other, though God, glory be to Him, says: *Be not like those who divided into sects and disagreed with each other after the proofs had come to them* (3:105). So, who else but the partners (*a'dāl*) to the Scripture, the sons of the Imams of guidance and the lamps of guidance in the darkness whom God adduces as proofs over His servants, not leaving His creatures on their own, without proofs, should be relied upon to deliver the proof and interpret the law (*ḥukm*)? Do you know them or find them anywhere else but among the branches of the blessed tree, and the remains of the choice [ones] from whom God has put away all impurity, purified thoroughly, cleared of all damage, and made [obedient] love for them obligatory in His Book?

Moreover, in *al-Ṣawā'iq al-Muḥriqah*, he says:

When Imam Hasan Mujtabā was the caliph, he explicitly stated it, when a man from the tribe of Banī Asad stood up and stabbed him with a dagger when he was in the state of the prostration. However, he did not die from that wound; he lived a further ten years after that accident—His Holiness stood up and delivered a sermon, saying:

يَا أَهْلَ الْعِرَاقِ اتَّقُوا اللهَ فِينَا؛ فَإِنَّا أُمَرَاءُكُمْ وَضِيفَانُكُمْ وَنَحْنُ أَهْلُ الْبَيْتِ الَّذِينَ قَالَ اللهُ عَزَّ وَجَلَّ فِيهِمْ: إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً. قَالُوا: وَلَأَنْتُمْ هُمْ؟! قَالَ: نَعَمْ.[231]

"O the people of Iraq! Concerning us, be wary of God, because we are your Masters (*Amīrs*) and guests. We are the very Household about whom God, glory be to Him, revealed the verse: *God only wants to put away all impurity from you, the Household and to cleanse you thoroughly* (33:33)." Some people asked him: "Are you they?" He answered: "Yes!"

Tirmidhī in his *Sunan* has narrated from Zayd Ibn Arqam saying that the Prophet stated:

إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي، أَحَدُهُمَا أَعْظَمُ مِنَ الْآخَرِ: كِتَابُ اللهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَعِتْرَتِي أَهْلُ بَيْتِي، وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا.[232]

I am leaving among you that to which if you cling you will not go astray after I am gone. One of them is greater than the other: the Book of God, a rope stretching from Heaven to earth, and my Family, my Household! Those two will not separate from each other until they reach me at the Pool, so take care how you treat them after I am gone![233]

Tirmidhī and Nisā'ī have narrated from Jābir Ibn Abdullāh al-Anṣārī saying that the Prophet stated:

يَا أَيُّهَا النَّاسُ! إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[234]

"O people! I am leaving with you that of which if you take hold, you will not go astray after I am gone, the Book of God and my Family, my Household."[235]

Ahmad Ibn Ḥanbal has narrated from the hadith of Zayd Ibn Thābit via two authentic routes, that the Prophet said:

إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ: كِتَابَ اللهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ أَوْ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[236]

"I am leaving among you two caliphs: the Book of God, a rope stretching from Heaven to earth, and my Family, my Household! Those two will not separate from each other until they reach me at the Pool."

Ḥākim has narrated in *al-Mustadrak* that the Prophet stated:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَأَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[237]

"I am leaving among you two weighty things: the Book of God and my Household; they will not separate from each other until they reach me by the Pool."

After quoting this hadith, Ḥākim says:

> According to both shaykhs' conditions, this hadith is authentic, but they do not quote it. Also, Dhahabī narrates it in *Talkhīs al-Mustadrak*, conceding it is authentic according to the two shaykhs' conditions. Mullā Ali Muttaqī narrates from Bārwardī, from Abu Sa'īd Khudrī, that the Prophet stated:
>
> إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدَهُ: كِتَابَ اللهِ سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ، وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[238]
>
> "I am leaving among you that to which if you cling you will not thereafter go astray: the Book of God, a rope one end of which is in God's Hand and the other end of which is in your hands, and my Family, my Household! Those two will not separate from each other until they reach me at the Pool."

Ahmad Ibn Ḥanbal, Abu Shaybah, Abu Ya'lā, and Ibn Sa'd narrate from Abu Sa'īd Khudrī that he said that the Prophet said:

إِنِّي أُوشِكُ أَنْ أُدْعَى فَأُجِيبَ وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ عَزَّ وَجَلَّ وَعِتْرَتِي. كِتَابُ اللهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ وَعِتْرَتِي أَهْلُ بَيْتِي. وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا.[239]

> Indeed before long I am going to be called and I will respond. I am leaving among you the two weighty things: the Book of God, a rope stretched from Heaven to earth, and my Family, my Household! The Subtle, All-Aware [One] has informed me that those two will not separate from each other until they reach me at the Pool, so watch how you look after them for me!

Ḥākim in his *Mustadrak* narrates via two authentic routes from Zayd Ibn Arqam saying that when the Prophet was returning from the Farewell Pilgrimage, he stopped at Ghadīr Khumm for a while, where he commanded his men to clean the ground under the trees, and then he said:

كَأَنِّي دُعِيتُ فَأَجَبْتُ، إِنِّي قَدْ تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ تَعَالَى وَعِتْرَتِي، فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا، فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.
ثُمَّ قَالَ: إِنَّ اللهَ عَزَّ وَجَلَّ مَوْلَايَ وَأَنَا مَوْلَى كُلِّ مُؤْمِنٍ. ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا وَلِيُّهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ...[240]

It is as if I have been called, and I have responded. So I am leaving among you two weighty things; one is greater than the other: Transcendent God's Book and my Household, so watch how you look after them for me! Those two will not separate from each other until they reach me at the Pool.

Then he said: "God, Mighty and Sublime is He, is my Master, and I am the Master of every single believer." Then he took Ali's hand, and said: "Whoever's Master I am, so too is this [Ali] his Master! O God! Be the Master to whoever accepts him as Master, and an enemy to whoever is his enemy."

Dhahabī in *Talkhīs al-Mustadrak* narrates this hadith and accepts it is authentic.

Ṭabarānī, Suyūṭī, and Nabahānī narrate from Abdullāh Ibn Ḥanṭab that he said:

خَطَبَنَا رَسُولُ اللهِ بِالْجُحْفَةِ فَقَالَ: أَلَسْتُ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ؟! قَالُوا: بَلَى يَا رَسُولَ اللهِ! قَالَ فَإِنِّي سَائِلُكُمْ عَنِ اثْنَيْنِ: الْقُرْآنِ وَعِتْرَتِي.[241]

"At Juḥfah, the Prophet delivered a sermon to us and said: 'Do I not have greater authority over you than you have over your own selves?' They said: 'Yes, God's Messenger!' He said: 'Surely, I am going to hold you accountable for two things: the Book of God and my Family.'"

Statement by Sayyid Sharaf al-Dīn on Hadith al-Thaqalayn

Sharaf al-Dīn 'Āmilī, after quoting most of these narrations, says:

There is an impeccable plurality of authentic narrations (*Ṣiḥāḥ*) [of the Sunnis], ruling it to be obligatory to cling to the two weighty things (*Thaqalayn*), and its authenticity is accepted by more than twenty Sunni scholars. The Prophet on various occasions proclaimed it to the people, on the Day of Ghadīr Khumm, on the Day of 'Arafāt on the Farewell Pilgrimage, when he was returning from Ṭā'if, on the pulpit in Medina, and finally on his deathbed, in his room, which was full of his companions.

Some Sunni scholars have admitted this fact. Above all, Ibn Ḥajar says when citing Hadith Thaqalayn: "Next, note that that there are many routes—from twenty-odd companions—to the hadith saying to cling to the two of them. We explained it in detail in the section on the eleventh doubt about the Shi'a and Rāfiḍīs."[242]

Some routes say that the Prophet said it at 'Arafah on the Farewell Pilgrimage, and others, on his deathbed in Medina, his room having filled up with his companions. A few say he said it at Ghadīr Khumm, and some that he said it in a sermon after setting off from Ṭā'if. These hadiths do not contradict each other because it is not impossible that he repeated it to them on those and other occasions, because of the importance he attached to the Holy Book and to the pure Family.[243]

And it is enough for the infallible Imams to be—in God's and His Messenger's sight—equivalent to the Book, which no falsehood can approach from either its front or its rear:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ

"...no falsehood can ever approach it from either in front of it or behind it" (41: 42).

That alone suffices as proof to collar necks into serving in accordance with their *madhhab* because no Muslim approves any alternative to the Book of God, so how can he approve any alternative to [the Book's] partners?

Moreover, the meaning of this statement of the Prophet:

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي

"I am leaving among you something to which if you cling you will not go astray: the Book of God and my Family," implies that if they do not cling to both of them, they will go astray.

Corroboration for this is in Ṭabarānī's narration of Hadith al-Thaqalayn:

فَلَا تَقَدَّمُوهُمَا فَتَهْلِكُوا، وَلَا تُقَصِّرُوا[244] عَنْهُمَا فَتَهْلِكُوا، وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ

"Do not be promoted over them because you will perish, and do not fall short of them because you will perish, and do not teach them because they know better than you."

Ibn Ḥajar says:

There is in the Prophet's words:

فَلَا تَقَدَّمُوهُمَا فَتَهْلِكُوا، وَلَا تُقَصِّرُوا عَنْهُمَا فَتَهْلِكُوا، وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ

"Do not be promoted above them because you will perish, and do not fall short of them because you will perish, and do not teach them because they know better than you," proof that whichever of them are qualified for the highest religious positions should be promoted above anyone else.[245]

In any case, as already mentioned, Hadith al-Thaqalayn is one of the strongest proofs the Shi'a have for the Master of the Faithful's being Imam, immediate caliph, and successor. The Shi'a scholars, since the very beginning of Islam up to now, have quoted this hadith with its impeccable plurality of narration and indubitable issuance in their theological books, and discursively proven its content and meaning. The latest (at the time of original publication) on this is *Jāmi' Aḥādith al-Shi'a* by the Ayatollah Burūjirdī, which has a lengthy introduction about this hadith's chain of transmission and meaning.[246]

This part of the introduction has been signed and sealed by Ayatollah Ḥājj Shaykh Ismā'īl Malāyirī. In this introduction, he attributes this hadith to thirty-four companions. However, after intensive research, it has become quite clear that there were more than thirty-four companions, though it is said in *al-Ṣawā'iq al-Muḥriqah* that there are about twenty. The great and knowledgeable critic Ayatollah Mīr Ḥāmid Husayn Lucknawī Hindī Nishaburi also says in his invaluable book *'Abaqāt al-Anwār* that there were not more than twenty-five.

Mīr Ḥāmid Husayn has dedicated the first part of volume 12 of his book *'Abaqāt* to the chains of this hadith; one hundred and eighty-seven Sunni scholars narrate or accept this hadith to be authentic. The discussion takes up nearly a thousand pages of this volume. Mīr Ḥāmid Husayn includes detailed biographical notes on these 187 people, and he cites the various wordings of the hadith as quoted in the various books in which it is quoted, along with the names of the narrators. He has conclusively proven the hadith to be authentic, and this volume alone on Hadith Thaqalayn is a treasure trove of scholarship, vision, and expertise.[247] This book mentions the names of the Sunni scholars who cited the hadith from the third to the thirteenth century.

The late cousin of Ayatollah Ḥājj Mīrzā Najm al-Dīn Sharīf 'Askarī, may God hallow his soul, has written an important and interesting book called *Muhammad wa Ali wa Hadith al-Thaqalayn wa Hadith al-Safinah*. However, as he himself concedes, it is mostly derivative of *'Abaqāt*.

Volume 12 of *'Abaqāt* explains the discussion of its author with the author of *al-Tuḥfat al-Ithnā 'Asharīyyah* concerning the Hadith al-Thaqalayn. And it makes clear its parallelisms, deceits (*takhdī'āt*), and manifold alterations when narrating the hadith.[248]

It is appropriate at this juncture to talk a little more about the strength of the hadith's chain of transmission and its clarity of meaning, to benefit the seekers of the truth.

Scholars and Narrators Who Have Narrated, Confirmed This Hadith, or Categorized It as Authentic

1. Ibn Rāhwayh Isḥāq Ibn Ibrahim Ḥanzalī, Bukhārī's teacher who, for his talent in writing hadith, Sunnis call "the Master of the Faithful" in the art of hadith
2. Muslim Ibn Ḥajjāj Qushayrī in *Ṣaḥīḥ*, who has narrated from Zayd Ibn Arqam
3. Abu Abdillāh Muhammad Ibn Mājah Qazvini, the author of *Sunan*, from Zayd Ibn Arqam
4. Abu Dāwūd Sijistānī, the author of *Sunan*, from Zayd Ibn Arqam
5. Tirmidhī Abu 'Īsā Muhammad Ibn 'Īsā, the author of *Ṣaḥīḥ*, from Jābir Ibn Abdullāh Anṣārī, Abūdhar, Abu Sa'īd Khudrī, Zayd Ibn Arqam, and Ḥudhayfah Ibn Usayd
6. Abdullāh Ibn Ahmad Ibn Ḥanbal, the author of *Ziyādāt Musnad*, from Zayd Ibn Arqam
7. Nisā'ī Abu 'Abd al-Raḥmān, the author of *Sunan*, from Zayd Ibn Arqam
8. Ṭabarī Abu Ja'far, the author of *Tārikh*, from Imam Ali, Abu Sa'īd, and Zayd Ibn Arqam
9. Ibn 'Abd Rabbih Qurṭubī Andalusī, the author of *al-'Iqd al-Farīd*, and the explanation about the chains of hadith
10. Ibn 'Uqdah Ḥāfiz Ahmad Ibn Muhammad Ibn Sa'īd Kūfī, from Imam Ali, Jābir, Abūdhar, Abu Rāfi', Umm Hānī, Khuzaymah Ibn Thābit, and Ḍumayrah Aslamī
11. Ṭabarānī, the author of *al-Mu'jam al-Kabīr*, *al-Awsaṭ*, and *al-Ṣaghīr*, from Abu Sa'īd, Zayd Ibn Arqam, Zayd Ibn Thābit, and Abdullāh Ibn Ḥanṭab
12. Dāraquṭni Ḥāfiz Abu al-Hasan Ali Ibn Omar, from Umm Salamah
13. Dhahabī Abu Ṭāhir Muhammad Ibn 'Abd al-Raḥmān, from Abu Sa'īd
14. Ḥākim Nishaburi Abu Abdullāh, the author of *al-Mustadrak*, from Zayd Ibn Arqam
15. Tha'labī Abu Isḥāq Ahmad, the author of *al-Mustadrak*, from Zayd Ibn Arqam

16. Abu Nu'aym Isfahani, in *Manqabat al-Muṭahharīn* from Jubayr Ibn Muṭ'im, Abu Sa'īd, Zayd Ibn Arqam, Anas Ibn Mālik, Barā' Ibn 'Āzib. Abu Nu'aym also in his *Ḥilyat al Awlīyā'* narrates from Ḥudhayfat Ibn Usayd.

17. Bayhaqī Ḥāfiz Abu Bakr, the author of *Sunan*, from Zayd Ibn Arqam

18. Qurṭubī Andulusī Abu Abdillāh Ibn 'Abd al-Birr, the author of *al-Isti'āb*, *al-Tamhīd*, and *Jāmi' Bayān al-'Ilm*, from Zayd Ibn Arqam

19. Khaṭīb Baghdadi, the author of *Tārīkh Baghdad*, from Jābir

20. Ibn Maghāzilī, the author of *al-Manāqib*, via several chains from Zayd Ibn Arqam and Abu Sa'īd

21. Sam'ānī Abu al-Muzaffar, the author of *Fadhā'il al-Ṣaḥābah*, from Abu Sa'īd

22. Razīn Ibn Mu'āwīyah 'Abdarī, the author of *al-Jam' bayn al-Ṣiḥāḥ al-Sittah*, from Zayd Ibn Arqam

23. Qāḍī 'Ayāḍ Yaḥṣubī, the author of *al-Shifā bi-Ta'rīf Huqūq al-Muṣṭafā*, without any chain of transmission

24. Khārazmī, Akhṭab Khārazm, the author of *al-Manāqib*, from Zayd Ibn Arqam

25. Ibn 'Asākir Ḥāfiz Abu al-Qāsim, the author of *Tārīkh Damishq*, from Ḥudhayfah Ibn Usayd Ghifārī and Zayd Ibn Arqam

26. Abu al-Futūḥ 'Ijlī Isfahani, the author of *Faḍā'il al-Khulafā'*, from 'Āmir Ibn Laylā Ibn Ḍamurah

27. Ibn Athīr Jazarī Majd al-Dīn, the author of *Jāmi' al-Uṣūl* and *al-Nihāyat*, from Jābir and Zayd Ibn Arqam

28. Majd al-Dīn's brother Ibn Athīr Jazarī 'Izz al-Dīn, the author of *Usd al-Ghābah*, from Zayd Ibn Arqam and Abdullāh Ibn Ḥanṭab

29. Muhammad Ibn Ṭalḥah Shāfi'ī, the author of *Maṭalib al Sa'ūl*, from Zayd Ibn Arqam

30. Sibṭ Ibn Juzī, the author of *Tadhkirat al-Khawwāṣṣ al-Ummah* from Zayd Ibn Arqam

31. Muhammad Ibn Yūsuf Ganjī, the author of *Kifāyat al-Ṭālib*, from Zayd Ibn Arqam

32. Muḥibb al-Dīn Ṭabarī, the author of *Dhakhā'ir al-'Uqbā*, from Abu Sa'īd and Zayd Ibn Arqam

33. Ḥamū'ī Ṣadr al-Dīn Ibrahim Ibn Mu'ayyad, the author of *Farā'id al-Simṭayn*, from Abu Sa'īd Khudrī, Ḥudhayfah Ibn Usayd Ghifārī, and Zayd Ibn Arqam

34. Khāzin Baghdadi 'Alā al-Dīn Ali, the author of the exegesis, from Zayd Ibn Arqam

35. Dhahabī Shams al-Dīn Muhammad, the author of *Mizān al-I'tidāl*, confirmation of the authenticity of narration by Zayd Ibn Arqam

36. Zarandī Madā'inī Jamāl al-Dīn Muhammad, the author of *Naẓm Durar al-Simṭayn*, from Jābir and Zayd Ibn Arqam

37. Ibn Kathīr Dimashqī Ismā'īl Ibn Umar, the author of *Tafsīr*, via numerous chains pertaining to the verse of purification (*Taṭhīr*) and the verse of love (*Mawaddah*), from Zayd Ibn Arqam, Jābir, Abu Sa'īd, Abūdhar, and Ḥudhayfah Ibn Usayd

38. Sayyid Ali Hamedani Ibn Shihāb al-Dīn, the author of *Mawaddat al-Qurbā*, from Abu Sa'īd and Jubayr Ibn Muṭ'im

39. Taftāzānī Sa'd al-Dīn, the author of *Sharḥ al-Maqāṣid*, has verified the hadith

40. Haytamī Nūr al-Dīn Ali, the author of *Majma' al-Zawā'id*, without any chain

41. Fīrūz Ābādī Majd al-Dīn, the author of *al-Qāmūs*, in the section on weight (*Thiql*) in his lexicon

42. Khājah Muhammad Pārsā, the author of *Faṣl al-Khiṭāb*, from Jābir, Ḥudhayfah Ibn Usayd, and Zayd Ibn Arqam

43. Sakhāwī Shams al-Dīn, the author of *al-Ḍaw al-Lāmi'*, in *Istijlāb Irtiqā' al-Ghuraf*, from a large number of companions

44. Mullā Husayn Wā'iẓ Kāshifī, the author of *al-Tafsīr*, without any chain.

45. Suyūṭī Ḥāfiz Jalāl al-Dīn 'Abd al-Raḥmān, in many books such as *Iḥyā' al-Mayyit bi Faḍā'il Ahl al-Bayt, Nihāyat al-Ifdāl fi Sharaf al-Āl, al-Asās fi Manāqib Banī al-'Abbās, al-Jāmi' al-Ṣaghīr, al-Durr al-Manthūr*, and *al-Durr al-Nathīr*, from Zayd Ibn Arqam, Abu Hurayrah, Abu Sa'īd, Abūdhar, Abdullāh Ibn Ḥanṭab, Abdullāh's father Ḥanṭab, Zayd Ibn Thābit, and Jābir Ibn Abdillāh Anṣārī

46. Ibn Ḥajar Haytamī Shihāb al-Dīn, the author of *al-Ṣawā'iq al-Muḥriqah*: several hadiths via an authentic chain from Zayd Ibn Arqam

47. Samhūdī Nūr al-Dīn Ali Sharīf, the author of *Jawāhir al-'Iqdayn*, from Imam Ali, Umm Hānī, Umm Salamah, Abūdhar, Ḥudhayfah Ibn Usayd, Abu Ṭufayl, Zayd Ibn Arqam, and Zayd Ibn Thābit.

48. Rūzbihān Faḍlullāh Khanjī Shirazi, in *Sharḥ al-Risālah al-I'tiqādiyyah*

49. Qasṭalānī Madā'inī Shihāb al-Dīn Ahmad, the author of *al-Mawāhib al-Ladunniyyah*, from Zayd Ibn Arqam

50. Shāh Waliyyullāh Dehlawī, the author of *Izālat al-Khafā*, from Zayd Ibn Arqam.

51. Zubaydī Sayyid Muhammad Murtaḍā, the author of *Tāj al-'Arūs*, the commentator on *al-Qāmūs*, without any chain

52. 'Ujaylī Ahmad Ibn 'Abd al-Qādir, the author of *Dhakhīrat al-Ma'āl*, in various places, from Zayd Ibn Arqam

Now by God's Power and Strength, we are going to mention all the hadiths narrated via various chains from the twenty-five companions of the Prophet but without repeating the texts, contenting ourselves with just the wording of Hadith al-Thaqalayn as necessary. I have counted about a hundred different wordings.

The First Groups Are Those Concerning Hadith Thaqalayn Narrated by Imam Ali Ibn Abi Ṭālib

1.

قَالَ رَسُولُ اللهِ صلى الله عليه و آله: إِنِّي مَقْبُوضٌ، وَإِنِّي قَدْ تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَأَهْلَ بَيْتِي، وَإِنَّكُمْ لَنْ تَضِلُّوا بَعْدَهُمَا.[249]

"God's Messenger said: 'I am being taken, and I have left two weighty things among you: the Book of God and my Household, in the wake of which (*ba'dahumā*) you will not go astray."

2.

قَالَ: إِنَّ رَسُولَ اللهِ صلى الله عليه و آله قَالَ: إِنِّي مُخَلِّفٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ عَزَّ وَجَلَّ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ، وَعِتْرَتِي أَهْلَ بَيْتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[250]

"He said: 'Indeed God's Messenger said: "I am leaving among you that to which if you cling, you will not go astray: Mighty and Sublime God's Book, one end of which is in the Hand of God and one end of which is in your hands, and my Family, my Household. They will not separate from each other until they come to me at the Pool."'"

3.

إِنِّي مَقْبُوضٌ، وَإِنِّي قَدْ تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي. وَإِنَّكُمْ لَنْ تَضِلُّوا بَعْدَهُمَا، وَإِنَّهُ لَنْ تَقُومَ السَّاعَةُ حَتَّى يُبْتَغَى أَصْحَابُ رَسُولِ اللهِ صلى الله عليه و آله كَمَا يُبْتَغَى الضَّالَّةُ فَلَا تُوجَدُ.[251]

"I am being taken, and I have left two weighty things among you: the Book of God and my Family, my Household, in the wake of which you will not go astray; the Hour will not come until God's Messenger's companions are sought like a stray beast and are not found."

4.

تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ سَبَبُهُ بِيَدِهِ وَسَبَبُهُ بِأَيْدِيكُمْ، وَأَهْلَ بَيْتِي.[252]

"I have left with you something, which if you seize, you will not go astray: the Book of God, one end of it is in His Hand and the other end of which in your hands, and my Household."

5.

قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ.[253]

"I have left among you something, which if you take it, you will not go astray: the Book of God, a rope one end of which is in God's Hand and the other end of which is in your hands."

6.

قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ سَبَبٌ بِيَدِهِ وَسَبَبٌ بِأَيْدِيكُمْ، وَأَهْلَ بَيْتِي.[254]

"I have left among you something, which if you take it, you will not go astray: the Book of God, one end of which is in His Hand and the other end of which is in your hands, and, my Household."

7.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[255]

"I am leaving among you two weighty things: the Book of God and my Family; they will not separate from each other until they come to me at the Pool."

8.

أَيُّهَا النَّاسُ! إِنِّي تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا، الأَكْبَرُ مِنْهُمَا كِتَابُ اللهِ، وَالأَصْغَرُ عِتْرَتِي أَهْلُ بَيْتِي، وَإِنَّ اللَّطِيفَ الْخَبِيرَ عَهِدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ. وَأَشَارَ بِالسَّبَّابَتَيْنِ. وَلَا أَنْ أَحَدُهُمَا أَقْدَمُ مِنَ الآخَرِ. فَتَمَسَّكُوا بِهِمَا لَنْ تَضِلُّوا، وَلَا تَقَدَّمُوا مِنْهُمْ، وَلَا تَخَلَّفُوا عَنْهُمْ، وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.[256]

People! I have left among you two weighty things, to which if you cling you will not go astray. The greater of those two is the Book of God, and the smaller one is my family—my Household. The Compassionate All-Aware [One] has promised me they will not separate from each other until they come to me at the Pool like these two"—indicating with his two fingers—"Not one of them ahead of the other, to which if you cling you will not go astray. Do not race ahead of them and do not lag behind them. Do not teach them anything for they know better than you."

9.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، وَإِنَّكُمْ لَنْ تَضِلُّوا إِنِ اتَّبَعْتُمْ وَاسْتَمْسَكْتُمْ بِهِمَا.[257]

"I have indeed left among you two weighty things: the Book of God and my Family, my Household; they will not separate from each other until they come to me at the Pool; you will not go astray if you follow and cling to them."

10.

إِنِّي قَدْ تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ: يَعْنِي كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّكُمْ لَنْ تَضِلُّوا إِنْ تَمَسَّكْتُمْ بِهِمَا.[258]

"I have indeed left among you the two weighty things: meaning the Book of God and my Family, my Household and you will not go astray if you cling to them."

11.

أَيُّهَا النَّاسُ، إِنِّي تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ: الثَّقَلَ الأَكْبَرَ وَالثَّقَلَ الأَصْغَرَ، فَأَمَّا الأَكْبَرُ هُوَ حَبْلٌ فَبِيَدِ اللهِ طَرَفُهُ، وَالطَّرَفُ الآخَرُ بِأَيْدِيكُمْ وَهُوَ كِتَابُ اللهِ، إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا، وَلَنْ تَذِلُّوا أَبَداً، وَأَمَّا الأَصْغَرُ فَعِتْرَتِي أَهْلَ بَيْتِي.

إِنَّ اللهَ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، وَسَأَلْتُ ذَلِكَ لَهُمَا فَأَعْطَانِي. وَاللهُ سَائِلُكُمْ كَيْفَ خَلَفْتُمُونِي فِي كِتَابِ اللهِ وَأَهْلِ بَيْتِي.[259]

People! I have left among you the two weighty things: the greater weight and the lighter weight. As for the greater one, it is a rope, one end of which is in God's Hand the other end of which is in your hands—that is the Book of God. If you cling to it, you will not go astray and you will never be lowly. As for the lighter one, it is my family, my Household. Indeed God, the Compassionate, the All-Aware, has told me that they will not separate from each other until they come to me at the Pool. I have that for them, and He has granted [it] to me. God will hold you accountable for how you treat your inheritance from me of God's Book and my Household!

12.

ثُمَّ قَامَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَيُّهَا النَّاسُ مَا أَنْتُمْ قَائِلُونَ؟! قَالُوا: قَدْ بَلَّغْتَ، قَالَ: اللَّهُمَّ اشْهَدْ ـ ثَلَاثَ مَرَّاتٍ ـ ثُمَّ قَالَ: إِنِّي أُوشِكُ أَنْ أُدْعَى فَأُجِيبَ، وَإِنِّي مَسْؤُولٌ وَأَنْتُمْ مَسْئُولُونَ،

ثُمَّ قَالَ: أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا، فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا؟! وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. نَبَّأَنِي بِذَلِكَ اللَّطِيفُ الْخَبِيرُ.

ثُمَّ قَالَ: إِنَّ اللهَ مَوْلَايَ وَأَنَا مَوْلَى الْمُؤْمِنِينَ. أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ؟! قَالُوا: بَلَى ذَلِكَ ثَلَاثًا.

ثُمَّ أَخَذَ بِيَدِكَ يَا أَمِيرَ الْمُؤْمِنِينَ! فَرَفَعَهَا وَقَالَ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ!

فَقَالَ عَلِيٌّ: صَدَقْتَ وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ![260]

Then he stood up, praised and glorified God, and asked: "O people, what do you say?!" They replied: "You have delivered!" Then three times, the Prophet repeated: "O God, witness!" Then he continued: "Soon I am going to be called and I shall respond; I shall be questioned and you [too] will be questioned!"

Then he said: "O people! I am leaving among you the two weighty things: the Book of God and my Family, my Household, to which if you cling you will not go astray! So watch how you treat them after me! They will not separate from each other until they reach me at the Pool. God, the Compassionate and All-Aware, has informed me of that."

Then he stated: "God is my Master and I am the Master of the Believers. Do you not know that I have greater authority over you than you have over your own selves?" They replied: "Yes!" That [question and answer took place] three times.

Then, he took your hand, O Master of the Faithful, lifted it up, and said: "Whoever's Master I am, so too is this Ali his Master. O God! Be the Master of whoever accepts him as Master, and be an enemy to whoever is his enemy!" Ali said: "You have spoken the truth, and I am also one of the witnesses to that![261]

13.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، لَنْ تَضِلُّوا مَا إِنْ تَمَسَّكْتُمْ بِهِمَا، لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ؟ قَالُوا: اللَّهُمَّ نَعَمْ.[262]

"I have indeed left among you the two weighty things: the Book of God and my Family, my Household, to which if you cling you will not go astray. They will not separate from each other until they come to me at the Pool." They replied: "God, yes."

14.

يَا أَيُّهَا النَّاسُ! إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي فَتَمَسَّكُوا بِهِمَا لَنْ تَضِلُّوا! فَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي وَعَهِدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"O people! I am indeed leaving among you the two weighty things: the Book of God and my Family, my Household. So, cling to them; you will not go astray. For the Compassionate All-Aware [One] has informed me and promised me that they will not separate from each other until they come to me the Pool."

Here, it is added to the hadith that:

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ شِبْهَ الْمُغْضَبِ فَقَالَ: يَا رَسُولَ اللهِ! أَكُلَّ أَهْلِ بَيْتِكَ

Omar Ibn al-Khaṭṭāb stood up, looking angry, and asked: "O God's Messenger! All your Household?"

فَقَالَ: لَا، وَلَكِنْ أَوْصِيَائِي مِنْهُمْ، أَوَّلُهُمْ أَخِي وَوَزِيرِي وَخَلِيفَتِي فِي أُمَّتِي وَوَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي، هُوَ أَوَّلُهُمْ، ثُمَّ ابْنِي الْحَسَنُ (ثُمَّ ابْنِي الْحُسَيْنُ) ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ وَاحِداً بَعْدَ وَاحِدٍ حَتَّى يَرِدُوا عَلَيَّ الْحَوْضَ، شُهَدَاءُ اللهِ فِي أَرْضِهِ وَحُجَّتُهُ عَلَى خَلْقِهِ وَخُزَّانُ عِلْمِهِ وَمَعَادِنُ حِكْمَتِهِ. مَنْ أَطَاعَهُمْ فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَاهُمْ فَقَدْ عَصَى اللهَ.[263]

The Holy Prophet stated:

> No, rather my executors out of them, the first of them being my brother, aide, and caliph among my nation and the master of every believer after me. He is the first of them, then my scion (*ibnī*), Hasan, then my scion Husayn, then nine of Husayn's lineage, one after another—until they come to me at the Pool, God's witnesses on earth, His proofs over His creatures, the treasurers of His Knowledge, and the mines of His Wisdom. Whoever obeys them, obeys God, and whoever disobeys them disobeys God!"

15.

أَيُّهَا النَّاسُ! أَلَسْتُ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ؟! قَالُوا: بَلَى! قَالَ: فَإِنِّي كَائِنٌ لَكُمْ عَلَى الْحَوْضِ فَرَطاً وَسَائِلُكُمْ عَنِ اثْنَيْنِ: عَنِ الْقُرْآنِ وَعَنْ عِتْرَتِي![264]

"O people! Do I not have greater authority over you than you have over your own selves?" They answered: "Yes." He stated: "Then I am

going to precede you by the Kawthar [Pond in Paradise], and I will ask you about two things—about the Qur'an and my Household!"

16.

أيّها الناس! إنّي تارك فيكم الثقلين: كتاب الله وعترتي أهل بيتي، فإنّهما لن يتفرّقا حتّى يردا عليّ الحوض. نبّأني بذلك اللطيف الخبير. ثمّ أخذ بيد عليّ عليه السلام فقال: من كنت مولاه فعليّ مولاه.[265]

"O people! I am leaving among you two weighty things: the Book of God and my family, my Household; they will not separate from each other until they come to me at the Pool. God, the Compassionate and All-Aware, has informed me about that." Then he took Ali's hand and said: "Whoever's Master I am, so too is Ali his Master."

The Second is Hadith Thaqalayn Narrated by Fatimah Zahrā

17.

قالت سمعت أبي صلى الله عليه وآله في مرضه الذي قبض فيه يقول وقد امتلأت الحجرة من أصحابه: أيّها الناس! يوشك أن اقبض قبضاً سريعاً وقد قدمت إليكم القول معذرة إليكم، ألا إنّي مخلّف فيكم كتاب ربّي عزّ وجلّ وعترتي أهل بيتي!

ثمّ أخذ بيد عليّ فقال: هذا عليّ مع القرآن والقرآن مع عليّ لا يفترقان حتّى يردا عليّ الحوض فأسئلكم ما تخلفوني فيهما.[266]

She said:

> I heard my father say when he was ill with what he died from, his room full of companions: "O people! My soul is going to be taken away very soon, and I have presented my apology to you. Lo, I am leaving among you two precious things, the Book of my Lord, Mighty and Sublime is He, and my Family, my Household." Then he took Ali's hand, and said: "This Ali is ever with the Qur'an and the Qur'an is with Ali; they will not separate from each other until they come to me at the Pool. So I ask you how will you treat them as your inheritance from me?!"

The Third One Is Hadith Thaqalayn Narrated by Umm Hāni, the Mother of Imam Ali

18.

فَقَالَ رَسُولُ اللهِ صلى الله عليه و آله: أَيُّهَا النَّاسُ إِنِّي اوشِكُ أَنْ ادْعَى فَأُجِيبَ وَقَدْ تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا أَبَداً: كِتَابَ اللهِ حَبْلٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ، وَعِتْرَتِي أَهْلَ بَيْتِي. اذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي أَلَا إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[267]

"Then the Prophet said: 'O people! Surely I am almost being called, and I shall respond. I have left among you that to which if you cling, you will never go astray: the Book of God, a rope one end of which is in God's Hand and one end of which is in your hands, and my Family, my Household. I remind you [to fear] God concerning them; lo, they will not separate from each other until they come to me at the Pool."

19.

أَمَّا بَعْدُ أَيُّهَا النَّاسُ؛ فَإِنِّي مُوشِكٌ انْ ادْعَى فَأُجِيبَ وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ أَبَداً. كِتَابَ اللهِ طَرَفٌ بِيَدِ اللهِ وَطَرَفٌ بِأَيْدِيكُمْ، وَعِتْرَتِي أَهْلَ بَيْتِي. أَلَا إِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[268]

"Now then, people! I am almost being called and I shall respond. I have left among you that to which if you cling you will not go astray thereafter: the Book of God, a rope, one end of which is in God's Hand and one end of which is in your hands, and my Family, my Household; know that they will not separate from each other until they come to me at the Pool.'[269]

20. The author of *'Abaqāt* quotes in a way that is identical to the above hadith (19) except he says

يوشك

instead of

موشك

for "I am almost..." and he adds the sentence "I am reminding you of my Household" after the phrase "my Household." In fact, there is no difference between this sentence and one in *Yanābī' al-Mawaddah.*

Four: Hadith al-Thaqalayn as Narrated by Umm al-Mu'minīn Umm Salamah

21. Umm Salamah said:

On the Day of Ghadīr Khumm, the Prophet took Ali's hand and raised it so high that we could clearly see the whiteness of the armpit of the Prophet, and then he said:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. ثُمَّ قَالَ: أَيُّهَا النَّاسُ! إِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[270]

"Whoever's Master I am, so too is Ali his Master." Then he stated: "O people! I am leaving with you two weighty things, the Book of God, and my Family. They will not separate from each other until they come to me at the Pool."

22: From Fatimah Zahrā, as in no. 17: "She said: 'I heard my father say when he was ill with what he died from, his room full of people...'" but with three small differences. In these hadiths, there has been added: 1. "He took Ali's hand and lifted it up," 2. Reference to a quick death and being hurtled away, 3. "I am going to ask them how they have been treated as an inheritance from me."[271]

Five: Hadith al-Thaqalayn as Narrated by Abūdhar Ghifārī

23.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي، فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا؟[272]

"I am leaving two precious things among you, the Book of God and my Family. They will not separate from each other until they reach me by the Pool, so watch how you look after them for me!"

24.

يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[273]

"O people! I have indeed left among you that to which if you cling (*in akhadhtum bih*), you will not go astray: the Book of God and my Family, my Household."

25.

مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا، وَمَنْ تَرَكَهَا هَلَكَ وَيَقُولُ: مَثَلُ أَهْلِ بَيْتِي فِيكُمْ مَثَلُ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ مَنْ دَخَلَهُ غُفِرَ لَهُ. وَيَقُولُ: إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي، وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[274]

"My Household is like Noah's ark; whoever boards it is rescued, but whoever forsakes it perishes." And he said: "My Household among you is like the Gate of Remission (*Hittah*) among the Israelites; whoever enters through it is forgiven." Next he said: "I am leaving among you that to which if you cling, you will not go astray, the Book of God and my Family, and they will not separate from each other until they come to me at the Pool."

26.

يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[275]

"O people! I have indeed left something among you to which if you cling, you will not go astray: the Book of God and my Family, my Household."

27.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. أَلَا وَإِنَّ أَهْلَ بَيْتِي فِيكُمْ مَثَلُ بَابِ بَنِي إِسْرَائِيلَ، وَمَثَلُ سَفِينَةِ نُوحٍ.[276]

"I am leaving two weighty things among you: the Book of God and my Family, my Household; they will not separate from each other until they come to me at the Pool. Lo, my Household among you is like the Israelites' Gate, and like Noah's Ark."

28.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي، فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا.[277]

"I am leaving two weighty things among you: the Book of God and my Family; they will not separate from each other until they come to me at the Pool, so watch how you care for them after me!"

29.

يَامَعْشَرَالْمُؤمِنِينَ؛ إنَّ اللهَ عَزَّوَجَلَّ أوحَى إلَيَّ أنِّي مَقْبُوضٌ، أقُولُ لَكُمْ قَوْلًا إنْ عَمِلْتُمْ بِهِ نَجَوْتُمْ وَإنْ تَرَكْتُمُوهُ هَلَكْتُمْ. إنَّ أهْلَ بَيْتِي وَعِتْرَتِي هُمْ خَاصَّتِي وَحَامَّتِي، وَإنَّكُمْ مَسْئُولُونَ عَنِ الثَّقَلَيْنِ: كِتَابِ اللهِ وَعِتْرَتِي، إنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا، فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا.[278]

O ye believers! God, Mighty and Sublime is He, has revealed to me that I shall be taken. I am going to tell you something, upon which if you act, you will be saved, but if you leave it, you will perish! Certainly my Household and Family are my nearest and dearest. You will be held accountable for the two weighty things: the Book of God and my Family. If you cling to those two, you will not go astray. So watch how you look after them after me!

Seven: Hadith al-Thaqalayn as Narrated by Jābir Ibn 'Abdillāh Anṣārī

30.

يَاأيُّهَا النَّاسُ؛ إنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إنْ أخَذْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي: كِتَابَ اللهِ وَعِتْرَتِي أهْلَ بَيْتِي.[279]

"O people! I have indeed left among you something to which if you cling you will not go astray after me: the Book of God, and my Family, my Household."

31.

أيُّهَا النَّاسُ، قَدْ تَرَكْتُ فِيكُمْ مَا إنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللهِ وَعِتْرَتِي أهْلَ بَيْتِي فَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَكُونُوا إخْوَانًا كَمَا أمَرَكُمُ اللهُ ثُمَّ أوصِيكُمْ بِعِتْرَتِي أهْلَ بَيْتِي، ثُمَّ أوصِيكُمْ بِهَذَا الْحَيِّ مِنَ الأنْصَارِ.[280]

"O people! I have indeed left among you that to which if you cling, you will not go astray: the Book of God and my Family, my Household. Do not compete with each other, and do not envy each other and hate each other. Be brothers as God has commanded you to. Next I entrust my Household to you. Next I entrust this tribe of Supporters (Anṣār) to you."

32.

أَيُّهَا النَّاسُ! إِنِّي مَسْؤُولٌ وَأَنْتُمْ مَسْئُولُونَ، فَمَا أَنْتُمْ قَائِلُونَ؟! قَالُوا: نَشْهَدُ أَنَّكَ بَلَّغْتَ وَأَدَّيْتَ! قَالَ: إِنِّي لَكُمْ فَرَطٌ وَأَنْتُمْ وَارِدُونَ عَلَيَّ الْحَوْضَ، وَإِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

ثُمَّ قَالَ: أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ؟! قَالُوا: بَلَى! فَقَالَ آخِذاً بِيَدِ عَلِيٍّ: مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. ثُمَّ قَالَ: اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ.[281]

"O people! I will be questioned, and you will be questioned! So what will you say?" They said: "We bear witness that you delivered and conveyed." He stated: "I will precede you and you will come to me at the Pool. I am leaving among you as caliph the two weighty things to which if you cling, you will not go astray: the Book of God and my Family, my Household. Those two will not separate from each other until they come to me at the Pool."
Then he stated: "Do you not know that I have greater authority over you than you have over your own selves?" They said: "Yes!" He then said, taking Ali's hand: "Whoever's Master I am, so too is Ali his Master!" Next he stated: "O God! Be the Master of whoever accepts Ali as Master, and an enemy to whoever is his enemy!"

33.

أَمَّا بَعْدُ، أَيُّهَا النَّاسُ! فَإِنِّي لَأَرَانِي يُوشِكُ أَنْ أُدْعَى فَأُجِيبَ، وَإِنِّي مَسْؤُولٌ وَأَنْتُمْ مَسْئُولُونَ، فَمَا أَنْتُمْ قَائِلُونَ؟!
قَالُوا: نَشْهَدُ أَنَّكَ بَلَّغْتَ الرِّسَالَةَ وَنَصَحْتَ وَأَدَّيْتَ!
قَالَ: إِنِّي لَكُمْ فَرَطٌ وَأَنْتُمْ وَارِدُونَ عَلَيَّ الْحَوْضَ، وَإِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[282]

"Now then, O people! Surely, I see myself almost being called and I shall respond. I will be questioned and you will be questioned, so what will you say?" They answered: "We bear witness that you delivered the message, advised [us,] and conveyed." Then he said: "I will precede you and you will come to me at the Pool, and I am leaving among you as caliph the two weighty things: the book of God and my Family, my Household.

With a little deliberation on this hadith it is clear that it is the same hadith quoted from *Yanābī' al-Mawaddah* as number 32. However, the hand of corruption of hadiths about the Household's merits has

extended to it, and it has reached us in a truncated form. Sakhāwī may have received the deficient copy, or it might be the copyists after Sakhāwī who edited out the ending!

The wording of the foregoing hadith represents the best wording that has reached us because he states:

وانی مخلف فیکم الثقلین

combining the two weighty things with *takhlīf*, which implies leaving [them] behind as caliphs/successors.

Even more explicit and illuminating is the upcoming hadith, which says:

انی تارك فیکم خلیفتین.[283]

"Surely I am leaving among you two caliphs."

Hadith number 30, related from Jābir, is quoted in the same way, only without the word

بعدي

("after me"), in *Kanz al-'Ummāl*, *Jāmi' al-Uṣūl*, *Maṣābīḥ al-Sunnah*, *Istijlāb Irtiqā' al-Ghuraf*, and *Nazm Durar al-Simṭayn* as:

34.

إنّی تارِكٌ فِیكُمْ مَا إنْ أخَذْتُمْ بِهِ لَنْ تَضِلّوا: كِتَابَ اللهِ وَعِتْرَتِی أهْلَ بَیْتِی.

"I am leaving with you something to which if you cling, you will not go astray: the Book of God and my Family, my Household."

And then, in *Kitāb Shifā'* there has been added to it: "And see how you take over from me with regard to [looking after] them!"

35.

تَرَكْتُ فِیكُمْ مَالَنْ تَضِلّوا إنِ اعْتَصَمْتُمْ بِهِ: كِتَابَ اللهِ وَعِتْرَتِی أهْلَ بَیْتِی.[284]

"I have left among you that to which if you cling you will not go astray: the Book of God and my Family, my Household."

The Eighth is Hadith al-Thaqalayn as Narrated by Ḥudhayfah Ibn Yamān

36.

مَعَاشِرَ أَصْحَابِي! اوصيكُم بِتَقْوَى اللهِ وَالْعَمَلِ بِطَاعَتِه، وَإِنِّي ادْعَى فَاجِيبُ، وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، إِنْ تَمَسَّكْتُمْ بِهَا[285] لَنْ تَضِلُّوا، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ؛ فَتَعَلَّمُوا مِنْهُمْ وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُم.[286]

O ye companions of mine! I testamentarily instruct you to fear God and act in obedience of Him; I am being called and I will respond. I am leaving among you two weighty things: the Book of God and my family, my Household, to which [Household] if you cling you will not go astray. They will not separate from each other until they come to me at the Pool; learn from them and do not teach them because they know better than you.

It is very strange that, contrary to those other hadiths that say to cling to both the precious things, this hadith says to cling to the Household, so as not to go astray. The secret of this is that whoever clings to the Household, inevitably clings to the Qur'an.

The Ninth Hadith Narrated by Ḥudhayfah Ibn Usayd al-Ghifārī[287]

37.

يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُ لَنْ يُعَمَّرَ نَبِيٌّ إِلَّا نِصْفَ عُمُرِ الَّذِي يَلِيهِ مِنْ قَبْلِهِ. وَإِنِّي يُوشِكُ أَنْ ادْعَى فَاجِيبَ، وَإِنِّي مَسْؤُولٌ وَأَنْتُمْ مَسْئُولُونَ، فَمَاذَا أَنْتُمْ قَائِلُون.

"People! The Compassionate, All-Aware [One] has informed me that no messenger lives more than half as long as his predecessor. And I am close to being called and I shall respond. I will be questioned, and you will also be questioned! So, what will you say?"

They answered: "We will bear witness that you delivered, struggled, and advised!"

قَالَ: أَلَيْسَ تَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنَّ جَنَّتَهُ حَقٌّ، وَنَارَهُ حَقٌّ، وَأَنَّ الْمَوْتَ حَقٌّ وَأَنَّ الْبَعْثَ حَقٌّ بَعْدَ الْمَوْتِ، وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنَّ اللهَ يَبْعَثُ مَنْ فِي الْقُبُور؟!

[The Prophet] asked: "Do you not bear witness that there is no god but God, and that Muhammad is His servant and Messenger, and that Heaven is a truth, Hell is a truth, death is a truth, resurrection after death is a truth, and that the Hour is indubitably coming, and that God will raise all those who are in the graves?!"

يَا أَيُّهَا النَّاسُ! إِنَّ اللهَ مَوْلَايَ وَأَنَا مَوْلَى الْمُؤْمِنِينَ أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ، فَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ يَعْنِي عَلِيّاً اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ.

"O people! God is my Master, and I am the Master of the believers, with more authority over them than they have over their own selves. So whoever's Master I am, this—i.e. Ali—is his Master. O God, be the Master to whoever accepts him as Master, and be enemy to whoever is his enemy."

يَا أَيُّهَا النَّاسُ! إِنِّي فَرَطُكُمْ وَإِنَّكُمْ وَارِدُونَ عَلَيَّ الْحَوْضَ، أَعْرَضُ مَا بَيْنَ بُصْرَى إِلَى صَنْعَاءَ، فِيهِ عَدَدَ النُّجُومِ قِدْحَانٌ مِنْ فِضَّةٍ، وَإِنِّي سَائِلُكُمْ حِينَ تَرِدُونَ عَلَيَّ عَنِ الثَّقَلَيْنِ، فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا، الثَّقَلُ الْأَكْبَرُ كِتَابُ اللهِ عَزَّ وَجَلَّ - سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ، فَاسْتَمْسِكُوا بِهِ لَا تَضِلُّوا وَلَا تُبَدِّلُوا - وَعِتْرَتِي أَهْلَ بَيْتِي فَإِنَّهُ قَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَنْقَضِيَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[288]

O people! As a banner of guidance, I shall precede you, and you will come to me at the Pool, the width of which is greater than the distance between Ṣan'ā' and Buṣrā, containing as many silver cupfuls as there are stars in the sky. When you come to me, I will ask you about the two weighty things (*Thaqalayn*), so watch how you take over care of them from me. The greater weighty thing is the Mighty and Sublime God's Book, a rope one end of which is in God's Hand and the other one of which is in your hands. So cling to it; you will not go astray, and do not make any alteration, and my Family, my Household. The Compassionate, the All-Aware [One] has informed me that they will not separate from each other until they come to me at the Pool.

Note that a number of great Sunni scholars quote this hadith in their books, including Ibn 'Asākir, who is said to have narrated his hadiths from one thousand three hundred shaykhs and a little over eighty shaykhahs. Ibn Kathīr relates this hadith from him in his history book, in the section on hadiths.[289]

Another one is Shams al-Dīn Sakhāwī in *Istijlāb Irtiqā' al-Ghuraf*,[290] and Nūr al-Dīn Samhūdī in *Jawāhir al-'Iqdayn*,[291] and Shaykh Sulaymān Qundūzī in *Yanābī' al-Mawaddah*.[292] Shaykh al-Islam Ḥamū'ī also cites it in *Farā'id al-Simṭayn*.[293]

Note that Abu Mūsā Madā'inī, the author of *Sīyar al-Ṣaḥābah*, relates Hadith al-Thaqalayn in his book via an unbroken chain from Abu Ṭufayl, from Ḥudhayfah Ibn Usayd Fazārī. We do not see the same additions to this hadith as there are in number 37 (above) related from *Kanz al-'Ummāl*. However, in *Ghāyat al-Marām*, page 214, hadith 19, it is cited in full, related via Sunni routes, but because of its length, we shall not quote it here. We shall content ourselves with what follows:

38.

أَلَا وَإِنِّي سَائِلُكُمْ حِينَ تَنْزِلُونَ عَلَيَّ عَنِ الثَّقَلَيْنِ؛ فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا حِينَ تَلْقَوْنِّي؟! قَالُوا: وَمَا الثَّقَلَانِ يَا رَسُولَ اللهِ؟!

قَالَ: الثَّقَلُ الْأَكْبَرُ كِتَابُ اللهِ ـ سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ، فَاسْتَمْسِكُوا بِهِ وَلَا تَضِلُّوا وَلَا تَبْدُلُوا ـ وَالثَّقَلُ الْأَصْغَرُ عِتْرَتِي أَهْلُ بَيْتِي

قَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَلْقَيَانِي. وَسَأَلْتُ رَبِّي لَهُمَا ذَلِكَ فَأَعْطَانِي. لَا تُسَابِقُوهُمْ فَتَهْلِكُوا، وَلَا تُقَصِّرُوا عَنْهُمْ فَتَهْلِكُوا، وَلَا تُعَلِّمُوهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ.[294]

"O people, beware! I am going to question you about the two weighty ones when you come to lodge with me! So watch how you take over care of them from me when you meet me." They asked: "What are those weighty things, God's Messenger?" He said: "The greater weight is the Book of God, a rope one end of which is in the Hand of God and one end of which is in your hands. So cling to it and you will not go astray or alter, and the lighter weight is my family, my Household. The Compassionate, All-Aware [One] has informed me that they will not separate from each other until they meet me. I asked my Lord for that for them and He granted it to me. Do not overtake them for you will perish, and do not fall behind them for you will [also] perish, and do not teach them for they know better than you."

39.

أَيُّهَا النَّاسُ! إِنَّ اللهَ مَوْلَايَ وَأَنَا أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ. أَلَا وَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ ـ وَأَخَذَ بِيَدِ عَلِيٍّ فَرَفَعَهَا حَتَّى عَرَفَهُ الْقَوْمُ أَجْمَعُونَ ثُمَّ قَالَ: ـ اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ

ثُمَّ قَالَ: وَإِنِّي سَائِلُكُمْ حِينَ تَرِدُونَ عَلَيَّ الْحَوْضَ عَنِ الثَّقَلَيْنِ، فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا؟ فَقَالُوا: وَمَا الثَّقَلَانِ؟

قَالَ: الثَّقَلُ الْأَكْبَرُ كِتَابُ اللهِ، سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ، وَالْأَصْغَرُ عِتْرَتِي. وَقَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَا يَفْتَرِقَانِ حَتَّى يَلْقَيَانِي. سَأَلْتُ رَبِّي لَهُمْ ذَلِكَ فَأَعْطَانِي. فَلَا تَسْبِقُوهُمْ فَتَهْلِكُوا، وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.[295]

"O people! God is my Master and Guardian and I have greater authority over you than you have over your own selves. Now, whoever's Guardian I am so too is this [Ali] his Guardian." He took Ali's hand so that all the people would know him, and then said: "O God, be Master to whoever accepts him as Master, and an enemy to whoever is his enemy."

Then he said: "I will question you when you are come to me at the Pool about the two precious things, so watch how you take over care of them from me." They asked him: "What are the two weighty things?" He said:

> The greater weight is the Book of God, a rope one end of which is in God's Hand and one end of which is in your hands; and the lighter [one] is my Family. God, the Compassionate, the All-Aware, has informed me that they will not separate from each other until they meet me. I asked my Lord for that and He granted [it] to me. So do not overtake them for you will perish, and do not teach them because they know better than you![296]

Even with just a fleeting glance at the content of these hadiths from Ḥudhayfah Ibn Usayd, it is clear that they all originate from a single hadith. In all the hadiths, he explains just one event, that is Ghadīr Khumm—in particular, the narrator is only one person, Abu Ṭufayl Wāthilah. This is the same hadith that Madā'inī cites in his *Sīyar al-Ṣiḥābah*, as quoted in full in *Ghāyat al-Marām*. However, the hand of corruption has abridged it, transforming it into all the aforementioned wordings. The original version of this hadith is that which is narrated in full from Zayd Ibn Arqam.

The Tenth is Hadith Thaqalayn as Narrated by Abu Rāfi', the Servant of the Prophet

Note that the great 'Allāmah Mīr Sayyid Ḥāmid Husayn Hindī cites Hadith al-Thaqalayn, narrating from Abu Rāfi' in three different

places in his important book *'Abaqāt al-Anwār*. Their content and wording are all the same. Ibn 'Uqdah quotes all of them in *al-Muwālāt*.

In two different places [Hindī] shows Ibn 'Uqdah's narration from Muhammad Ibn 'Abdillāh Ibn Abi Rāfi', from his grandfather Abu Rāfi', the servant of the Prophet,[297] and in one via Sa'd Ibn Ṭarīf, from Aṣbagh Ibn Nubātah, from Abūdhar and Abu Rāfi'.[298] The text of the hadith is as follows:

40.

قَالَ: لَمَّا نَزَلَ رَسُولُ اللهِ ـ صلّى الله عليه (و آله) وسلّم وَرَضِيَ عَنهُ ـ عِنْدَ غَدِيرِ خُمّ مَصْدَرِهِ مِنْ حَجَّةِ الْوَداعِ قَامَ خَطِيباً بِالنَّاسِ بِالْهَاجِرَةِ فَقَالَ:

أَيُّهَا النَّاسُ إِنِّي تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ: الثَّقَلُ الأَكْبَرُ وَالثَّقَلُ الأَصْغَرُ، فَأَمَّا الثَّقَلُ الأَكْبَرُ فَبِيَدِ اللهِ طَرَفُهُ وَالطَّرَفُ الآخَرُ بِأَيْدِيكُمْ وَهُوَ كِتَابُ اللهِ، فَإِنْ تَمَسَّكْتُمْ بِهِ فَلَنْ تَضِلُّوا وَلَنْ تَذِلُّوا (تَزِلُّوا) أَبَداً. وَأَمَّا الثَّقَلُ الأَصْغَرُ فَعِتْرَتِي أَهْلُ بَيْتِي.

انَّ اللهَ هُوَ الْخَبِيرُ أَخْبَرَنِي أَنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، وَسَأَلْتُهُ ذَلِكَ لَهُمَا. وَالْحَوْضُ عَرْضُهُ مَا بَيْنَ بُصْرَى وَصَنْعَاءَ، فِيهِ مِنَ الآنِيَةِ عَدَدَ الْكَوَاكِبِ. وَاللهُ سَائِلُكُمْ كَيْفَ خَلَفْتُمُونِي فِي كِتَابِهِ وَأَهْلِ بَيْتِي.

[He said:] When returning from the Farewell Pilgrimage, the Prophet stayed at Ghadīr Khumm for a while and then stood up to deliver a sermon for the crowd [of the pilgrims], and said:

> O people! I have left two weighty things among you, the greater weighty thing and the lighter weight. As for the greater weight, one end of it is in the Hand of God and the other end is in your hands—that is the Book of God. So, if you cling to it, you will never get lost or be contemptible (or slip). As for the lighter weight, it is my family, my Household.
>
> Indeed God, the Compassionate, the All-Aware, has informed me that they will not separate from each other until they come to me at the Pool. I have asked for that for them. The Pool's width is the distance between Buṣrā and Ṣan'ā' . There are as many cupfuls in it as there are stars. And God will ask you how you have taken over care of His Book and my Household from me!

Shaykh Ubaydullāh al-Āmir Tasarrī Hindī quotes this in the same wording from Ibn 'Uqdah.[299]

Shaykh Qundūzī cites it in *Yanābī' al-Mawaddah*, in this wording as related by Ibn 'Uqdah, via Sa'd Ibn Ṭarīf, from Aṣbagh Ibn Nubātah, from Imam Ali, and from Abu Rāfi'. However, as per Ibn

'Uqdah's narration via Muhammad Ibn 'Abdillāh Ibn Abi Rāfi', from his father, from his grandfather, and from Abu Hurayrah, the wording is as follows:

41.

إِنِّي خَلَّفْتُ فِيكُمُ الثَّقَلَيْنِ إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا أَبَداً: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[300]

"I have indeed left among you two weighty things, to which if you cling, you will never go astray: the Book of God and my family, my Household. They will not separate from each other until come to me at the Pool."

By considering the previous hadith, which we quoted from Muhammad Ibn Abdullāh Ibn Abi Rāfi', and then comparing it with this one, which has reached us through Shaykh Qundūzī, it is clear how much corruption has occurred and how much omission there is from this hadith!

The Eleventh is Hadith al-Thaqalayn as Narrated by Zayd Ibn Thābit

42.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَأَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[301]

"I am leaving with you two weighty things, the Book of God and my Household, and they will not separate from each other until they come to me at the Pool."

43.

قَالَ رَسُولُ اللهِ صلى الله عليه وآله: إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ: كِتَابَ اللهِ ـ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ ـ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[302]

"The Prophet stated: 'I am leaving among you two caliphs: the Book of God, a rope stretched between Heaven and earth, and my Family, my Household; they will not separate from each other until they come to me at the Pool.'"

44.

إِنِّي لَكُمْ فَرَطٌ، وَإِنَّكُمْ وَارِدُونَ عَلَيَّ الْحَوْضَ، عَرْضُهُ مَا بَيْنَ صَنْعَاءَ إِلَى بُصْرَى، فِيهِ عَدَدَ الْكَوَاكِبِ مِنْ قِدْحَانِ الذَّهَبِ وَالْفِضَّةِ.

فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِي الثَّقَلَيْنِ؟! قِيلَ: وَمَا الثَّقَلَانِ يَا رَسُولَ اللهِ؟!
قَالَ: الْأَكْبَرُ كِتَابُ اللهِ، سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ، فَتَمَسَّكُوا بِهِ لَنْ تَزِلُّوا وَلَا تَضِلُّوا؛ وَالْأَصْغَرُ عِتْرَتِي. وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. وَسَأَلْتُ لَهُمَا ذَلِكَ رَبِّي، وَلَا تَقْدُمُوهُمَا فَتَهْلِكُوا، وَلَا تُعَلِّمُوهُمَا فَإِنَّهُمَا أَعْلَمُ مِنْكُمْ.[303]

"I shall indeed precede you and you will come to me at the Pool, the width of which is the distance from Ṣan'ā' to Buṣrā, containing as many gold and silver cupfuls as there are stars. So watch how you take over care of the two weighty things from me!"

It was asked: "What are the two weighty things, O God's Messenger?"

He said: "The greater one is the Book of God, a rope one end of which is in the Hand of God and the other end of which is in your hands, so cling to it; you will not slip or go astray! The lighter one is my Family. They will not separate from each other until they come to me at the Pool. I asked my Lord for that for them, so do not overtake or you will perish, and do not teach them because they know better than you."

45.

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ بَعْدِي لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[304]

"I am leaving with you something to which if you cling, after I am gone, you will not go astray: the Book of God and my family, my Household; they will not separate from each other until they come to me at the Pool."

Ḥamū'ī narrates this hadith in *Farā'id al-Simṭayn* from Abu Ja'far Ibn Bābawayh, from Zayd Ibn Thābit, via Abu Ja'far Ibn Bābawayh unbrokenly. The wording is:

46.

قَالَ النَّبِيُّ صلى الله عليه و آله إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ عَزَّ وَجَلَّ وَعِتْرَتِي أَهْلَ بَيْتِي أَلَا وَهُمَا الْخَلِيفَتَانِ مِنْ بَعْدِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[305]

"The Prophet said: 'I am indeed leaving among you the two precious things, the Book of God, Mighty and Sublime is He, and my family, my Household; lo, they are two caliphs after me and they will not separate from each other until they come to me at the Pool.'"

This hadith is written in the best style, and all the words, phrases, and expressions have been carefully selected in writing it—this is the

best one among all the hadiths of this type, because it first starts with the clause: "I have left with you two precious things," and second states: "Be aware that they are two caliphs after me." Here, he refers to only the caliph after him; it is even clearer than the two previous hadiths, where he said: "I am leaving two precious things with you, and I am leaving two caliphs with you."

Twelve: Hadith al-Thaqalayn as Narrated by Abu Sa'īd Khudrī

There are many routes from Abu Sa'īd Khudrī and contents vary. Ibrahim Ibn Muhammad Ḥamū'ī relates three hadiths from him in *Farā'id al-Simṭayn*.

The first one is via his unbroken chain from 'Aṭiyyah 'Awfī, from [Abu Sa'īd], saying:

47.

إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ، أَحَدُهُمَا أَطْوَلُ مِنَ الآخَرِ: كِتَابَ اللهِ- حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ، طَرَفٌ بِيَدِ اللهِ- وَعِتْرَتِي. أَلَا وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَقُلْتُ: مَنْ عِتْرَتُهُ؟ قَالَ: أَهْلُ بَيْتِهِ.[306]

"'I am leaving among you two things (*amrayn*), one of which is longer than the other: the Book of God—a rope stretched from Heaven to earth, one end in the Hand of God—and, my Family (*'itrah*). Know that they will not separate from each other until they come to me at the Pool.' So I asked: 'Who were his Family?' He said: 'His Household.'"

It was 'Aṭiyyah, the narrator of the hadith, who asked Abu Sa'īd who [the Prophet's] progeny was. He said: "His family."

Two: Via his unbroken chain, also from Abu Sa'īd, saying:

48.

قَالَ رَسُولُ اللهِ صلى الله عليه وآله إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ- حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ- وَعِتْرَتِي أَهْلُ بَيْتِي، وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[307]

"God's Messenger said: 'I am leaving among you two weighty things, one of which is greater than the other: the Book of God—a rope stretched from Heaven to earth; and my Family, my Household. They will not separate from each other until they come to me at the Pool.'"

'Abdullāh Ibn Ahmad Ibn Ḥanbal narrates this hadith via his unbroken chain from Abu Isrā'īl, 'Aṭiyyah, and Abu Sa'īd in *Musnad Ahmad ibn Ḥanbal*.[308]

Ṭabarānī narrates in his *Mu'jam Ṣaghīr*, via his chain from *Kathīr al-Nawwā'*, from 'Aṭiyyah, from Abu Sa'īd.[309] He says: "No one but Mas'ūdī narrates it from *Kathīr al-Nawwā'*."

Abu Nu'aym Isfahani narrates in his *Manqabat al-Muṭahharaīn* from Zayd Ibn Arqam and Abu Sa'īd Khudrī. At the end he has added "and watch how you take over care for them from me!"[310]

Three: From Shaykhah Sāliḥah Zaynab, the daughter of Qāḍī 'Imād al-Dīn Abu Ṣāliḥ Naṣr Ibn 'Abd al-Razzāq, via his unbroken chain from Muhammad Ibn Ṭalḥah, from A'mash, from Abu Sa'īd:

49.

قَالَ رَسُولُ اللهِ صلى الله عليه و آله: إِنِّي اوشِكُ أَنْ ادْعَى فَاجِيبَ وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ كِتَابَ اللهِ عَزَّوَجَلَّ [حَبْلٌ] مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ، وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي [أَنَّهُمَا لَنْ يَتَفَرَّقَا][311] حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانْظُرُوا مَا تَخْلُفُونِي فِيهِمَا؟[312]

The Prophet stated: "I am about to be called [by God], and shall respond. I am leaving among you the two weighty things: Mighty and Sublime God's Book, a rope stretched from Heaven to earth, and my Family, my Household. The Compassionate, the All-Aware [One] has informed me that they will not separate from each other until they come to me at the Pool. So watch how you take over care for them from me!"

Ibn Maghāzilī has narrated this hadith via his chain from Muhammad Ibn Ṭalḥah, from 'Aṭiyyah, from Abu Sa'īd.[313] It is also cited by Ahmad Ibn Ḥanbal,[314] Ibn Sa'd al-Kātīb al-Wāqidī,[315] and *Ghāyat al-Marām*, from Sam'ānī in the book *Faḍā'il al-Ṣiḥāba*.[316] It is quoted by Nūr al-Dīn Samhūdī in *Jawāhir al-'Iqdayn*,[317] Shams al-Dīn Sakhāwī in *Istijlāb Irtiqā' al-Ghuraf*,[318] and Suyūṭī in *Iḥyā' al-Mayyit bi Faḍā'il Ahl al-Bayt*,[319] Abu Nu'aym in *Manqabat al-Muṭahharīn*[320], Ṭabarī in his *Tārīkh*[321], and Qundūzī in *Yanābī' al-Mawaddah*.[322]

Mullā Ali Muttaqī Hindī, in *Kanz al-'Ummāl*, narrates four hadiths from Abu Sa'īd Khudrī; the first one is:

50.

إِنِّي اوشِكُ أَنْ ادْعَى فَاجِيبَ، وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي؛ كِتَابُ اللهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ، وَعِتْرَتِي أَهْلَ بَيْتِي. وَإِنَّ اللَّطِيفَ الْخَبِيرَ خَبَّرَنِي أَنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا؟

I am almost being called [by God] and I shall respond. I am leaving with you the two weighty things: the Book of God and my Family. The Book

of God is a rope stretched from Heaven to earth, and my Family is my Household. And the Compassionate, the All-Aware has informed me that they will not separate from each other until they come to me by the Pool; so watch how you take over care for those two from me!

This hadith is narrated from *Musnad Ibn Abi Shaybah*, Ibn Sa'd, Ahmad Ibn Ḥanbal, and Abu Ya'lā, from Abu Sa'īd.

'Allāmah Mīr Hāmid Husayn says: "Ahmad Ibn Faḍl Ibn Muhammad Bākathīr says in the book *Wasīlat al-Ma'āl* that[323] Ahmad has narrated this hadith in *Musnad*, as has Ṭabarānī in *al-Awsaṭ* and Abu Ya'lā and others, and there is nothing wrong with its chain[324]. It is also related in *Ghāyat al-Marām* by 'Allāmah Baḥrānī in the same wording as Sam'ānī's *in Faḍā'il al-Ṣiḥāba*."[325]

In *Iḥyā' al-Mayyit*, Suyūṭī narrates it as follows:

51.

إِنِّي اوشِكُ أَنْ ادْعَى فَاجِيبَ، وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّ اللَّطِيفَ الْخَبِيرَ خَبَّرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا.[326]

"I am almost being called and I shall respond. I am leaving among you the two weighty things: the Book of God and my Family, my Household. The Compassionate, the All-Aware has informed me that they will not separate from each other until they come to me at the Pool; so watch how you take over care for them from me!"

Two:

52.

كَأَنِّي قَدْ دُعِيتُ فَأَجَبْتُ، إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ، حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ، وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا!

"It is as if I have been called and I have responded. I am indeed leaving among you the two weighty things: the Book of God, a rope stretched between Heaven and earth, and my Family, my Household. They will not separate from each other until they come to me at the Pool, so watch how you take over care for them from me."

Mullā Ali says: "This hadith was narrated by Abu Ya'lā, Ṭabarānī, and Abu Sa'īd.[327]"

Similarly Mīrzā Muhammad Badakhshānī narrates this hadith in *Miftāh al-Najāt* as cited by Abu Ya'lā, and Ṭabarānī in his *Mu'jam Kabīr*, from Abu Sa'īd Khudrī.[328]

Three:

53.

يَاأَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي: أَمْرَيْنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ، وَعِتْرَتِي أَهْلَ بَيْتِي. وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Here, Mullā Ali Muttaqī says:

> This hadith was narrated by Abu Ya'lā and Ṭabarānī from Abu Sa'īd:[329] "O people! I am leaving with you something, onto which if you grasp you will not go astray after me: two things: one of which is greater than the other: the Book of God stretching from Heaven to earth, and my Family, my Household. They will not separate from each other until they come to me at the Pool."

This hadith also is narrated by Suyūṭī in *al-Durr al-Manthūr,*[330] by Ṭabarānī in *al-Mu'jam al-Kabīr,*[331] by 'Allāmah Mīrzā Muhammad Badakhshānī in *Miftāh al-Najāt,*[332] by Ibn Kathīr Dimashqī in *Tārīkh,*[333] and by Tirmidhī in *Ṣaḥīḥ.*[334]

Four:

54.

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدَهُ: كِتَابَ اللهِ - سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ - وَعِتْرَتِي أَهْلَ بَيْتِي. وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"I am leaving with you that to which if you cling you will not go astray thereafter: the Book of God—a rope one end of which is in God's Hand and one end of which is in your hands, and my Family, my Household. They will not separate from each other until they come to me at the Pool."

Mullā Ali says: "Bāwardī relates this hadith from Abu Sa'īd."[335]

Abu Ja'far Muhammad Ibn Jarīr Ṭabarī's hadith as narrated by 'Allāmah Mīr Ḥāmid Husayn, from the hadith in *Kanz al-'Ummāl,* is as follows:

55.

كَأَنْ (كَأَنِّي ظ) قَدْ دُعِيتُ فَأَجَبْتُ (و ظ) إِنِّي قَدْ تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ، وَعِتْرَتِي أَهْلَ بَيْتِي. فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا؟! فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[336]

"It is as if I have been called and I have responded; I have left the two weighty things among you. One of them is greater than the other: the Book of God stretched from Heaven to earth, and my Family, my

Household. So, watch how you take over care for them from me. For, they will not separate from each other until they come to me at the Pool."

'Abdullāh Ibn Ahmad Ibn Ḥanbal narrates a hadith in his father's *Musnad*, from Abu Sa'īd Khudrī, in the following wording:

56.

قَالَ رَسُولُ اللهِ صلى الله عليه و آله: إِنِّي قَدْ تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ عَزَّوَجَلَّ- حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ- وَعِتْرَتِي أَهْلَ بَيْتِي. أَلَا إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[337]

"God's Messenger stated: 'I have left among you the two weighty things; one of them is greater than the other: Mighty and Sublime God's Book, a rope stretching from Heaven to earth, and my family, my Household. Lo, they will not separate from each other until they come to me at the Pool.'"

Similarly, 'Abdullāh Ibn Ahmad Ibn Ḥanbal narrates another hadith from his father via his unbroken chain from Abu Sa'īd Khudrī saying:

57.

قَالَ رَسُولُ اللهِ صلى الله عليه و آله: إِنِّي قَدْ تَرَكْتُ فِيكُمْ- مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي-: الثَّقَلَيْنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ- حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ- وَعِتْرَتِي أَهْلَ بَيْتِي. أَلَا وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"God's Messenger stated: 'I have left among you that onto which if you grasp, you will not go astray after I am gone: the two weighty things: one of which is greater than the other: the Book of God—a rope stretching from Heaven to earth, and my family, my Household. They will not get separated from each other until they come to me at the Pool.'"

Abu Isḥāq Ahmad Ibn Muhammad Ibn Ibrahim Tha'labī says in his *Tafsīr* known as *al-Kashf wa al-Bayān 'an Tafsīr al-Qur'an*, by way of interpretation of the verse

وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا

(*and cling to the rope of God altogether*):

Hasan Ibn Muhammad Ibn Ḥabīb the exegete said:

I found a paragraph in my grandfather's book in his own handwriting that read:

> Ahmad Ibn Aḥjam Qāḍī Marfadī told us that Faḍl Ibn Mūsā Shaybānī had narrated to him that Abu Sa'īd Khudrī said:

58.

يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ خَلِيفَتَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ: كِتَابَ اللهِ - حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ - وَعِتْرَتِي أَهْلُ بَيْتِي. أَلَا وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[338]

He said:

> I heard the Prophet say: "O people, I am indeed leaving two caliphs with you, onto which if you grasp you will not go astray after me. One of them is greater than the other: the Book of God—a rope stretched from Heaven to earth—and, my Family, my Household. Lo, they will not get separate from each other until they come to me at the Pool."

Shaykh al-Islam Qundūzī Ḥanafī narrates this hadith in *Yanābī' al-Mawaddah*, from *Tafsīr al-Tha'labī*, from 'Aṭiyyah, from Abu Sa'īd. However, it differs in three ways: One, he says

أيها الناس

[People], but not

يا أيها الناس

[O ye people], and instead of two caliphs

خليفتين

he has written

ثقلين

[two weighty things], and finally he has omitted

بعدى

[after me] after

لن تضلوا

[you will not go astray].[339]

Further, Qundūzī narrates another hadith from Tha'labī's *Tafsīr* via his unbroken chain from 'Aṭiyyah, from Abu Sa'īd, the content of which is:

59.

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي، أَحَدُهُمَا أَعْظَمُ مِنَ الآخَرِ: كِتَابَ اللهِ- حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ- حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ- وَعِتْرَتِي أَهْلَ بَيْتِي، وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا.[340]

"I am indeed leaving among you that to which if you cling, you will not go astray after me. One of them is greater than the other: the Book of God—a rope stretched from Heaven to earth—and, my Family, my Household. They will not get separated until they meet me by the Pool, so watch how you take over care of them from me!"

Qundūzī also narrates another hadith from *Musnad Ahmad Ibn Ḥanbal* via his chain from Abu Sa'īd, saying:

60.

قَالَ رَسُولُ اللهِ صلى الله عليه و آله: إِنِّي أُوشِكُ أَنْ أُدْعَى فَأُجِيبَ، وَإِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: الثَّقَلَيْنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ، أَمَّا الأَكْبَرُ كِتَابُ اللهِ- حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ- وَعِتْرَتِي أَهْلُ بَيْتِي. أَلَا إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[341]

> God's Messenger said: "I am on the verge of being called and I shall respond. I have indeed left among you that to which if you cling you will not go astray: the two weighty things, one of them greater than the other. As for the greater one: the Book of God—a rope stretched from Heaven to earth, and my Family, my Household. Know that they will not separate from each other until they come to me by the Pool."

Ibn Numayr says: "One of our hadith teachers (*ba'ḍ aṣḥābinā*) says the Prophet stated: 'Watch how you take over care of the two of them from me.'"[342]

Qundūzī relates from 'Abdullāh Ibn Ahmad Ibn Ḥanbal in *Ziyādāt Musnad Ahmad*, via his unbroken chain from Abu Sa'īd Khudrī, saying:

61.

قَالَ رَسُولُ اللهِ صلى الله عليه و آله: إِنِّي قَدْ تَرَكْتُ فِيكُمْ- مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي-: الثَّقَلَيْنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ- حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ- وَعِتْرَتِي أَهْلَ بَيْتِي. أَلَا وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"God's Messenger stated: 'I have indeed left among you that onto which if you grasp, you will not go astray after me: the two weighty

things: one of which is greater than the other: the Book of God—a rope stretching from Heaven to earth—and, my Family, my Household. Lo, they will not separate from each other until they come to me at the Pool.'"

'Allāmah Shams al-Dīn Sakhāwī has collected the Hadith al-Thaqalayn from several of the companions and the successors with different wordings and different chains of transmission, including a hadith about Imam Ali's adjurement of those people to stand up and bear witness. No one who had not heard it with his own ears and learned it by heart should bear witness. Seventeen people stood up and bore witness. Among these people was Abu Sa'īd Khudrī, who said while explaining Ghadīr Khumm:

62.

ثُمَّ قَالَ: أَيُّهَا النَّاسُ! إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. نَبَّأَنِي بِذَلِكَ اللَّطِيفُ الْخَبِيرُ.[343]

"Then he said: 'O ye people! I have indeed left among you the two weighty things: the Book of God and my Family, my Household; indeed they will not separate from each other until they meet me at the Pool. The Compassionate, the All-Aware has informed me of that.'"

Abu Sa'īd Khudrī relates God's Messenger saying:

63.

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي. وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"I am indeed leaving among you that to which if you cling, you will not go astray: the Book of God, and my Family. Indeed, they will not separate from each other until they come to me at the Pool."

This is not narrated from Hārūn Ibn Sa'd by anyone else but Yūnus.[344] Ṭabarānī cites Abu Sa'īd Khudrī's narration of [*Hadith al-Thaqalayn*] in *al-Mu'jam al-Awsaṭ*.

Nūr al-Dīn Samhūdī says in *Jawāhir al-'Iqdayn*, after narrating Hadith al-Thaqalayn as per Tirmidhī's wording:

> Ahmad has narrated its meaning in his *Musnad* from Abu Sa'īd Khudrī, and its wording is:

64.

إنّ رَسُولَ اللهِ صلى الله عليه و آله: قَالَ: إنّي اوشِكُ أنْ ادْعَى فَاجِيبَ، وَإنّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إلَى الأرْضِ ـ وَعِتْرَتِي أهْلَ بَيْتِي، فَإنّ اللَّطِيفَ الخَبِيرَ (ظ) أخْبَرَنِي أنّهُمَا لَنْ يَفْتَرِقَا حَتّى يَرِدَا عَلَيّ الحَوْضَ، فَانْظُرُوا بِمَا تَخْلُفُونِّي فِيهِمَا.

God's Messenger said:

> I am almost being called and I shall respond, and I am leaving among you the two weighty things: the Book of God—a rope stretched from Heaven to earth—and my Family, my Household. Indeed, the Compassionate, the All-Aware has informed me that they will not separate from each other until they come to me at the Pool, so watch how you take over care for the two of them from me.

This hadith is narrated by Ṭabarānī in *Mu'jam Awsaṭ*, and Abu Ya'lā via a chain in which there is no harm.[345]

Thirteen: Hadith al-Thaqalayn as Narrated by Zayd Ibn Arqam

The contents of the hadiths and the chains of transmission of the hadiths via Zayd Ibn Arqam are more numerous than all the others put together. Similarly more Sunni scholars narrate his hadith than anyone else's in their books. Now we are going to cite here some of his hadiths that the Sunni scholars have narrated:

Samhūdī says in *Jawāhir al-'Iqdayn fi Faḍl al-Sharafayn: Sharaf al-'Ilm al-Jalī wa al-Nasab al-'Alī*[346] that Ṭabarānī relates in *Awsaṭ*, as does Abu Ya'lā and others via a good chain, and Ḥāfiz Abu Muhammad Abd al-'Azīz in *Ma'ālim al-'Itrat al-Nabawīyyah*, and in *Ṣaḥīḥ Muslim*, as well as some others narrating from Zayd Ibn Arqam:

> The Prophet stood up to deliver a sermon by a body of water between Mecca and Medina called Khumm. So he praised and glorified God, warned and reminded, and then stated:

65.

أَلا يَا أيّهَا النَّاسُ! إنّمَا أنَا بَشَرٌ يُوشِكُ أنْ يَأتِيَ رَسُولُ رَبّي فَاجِيبَ، وَإنّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ، أوَّلُهُمَا كِتَابُ اللهِ فِيهِ الهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللهِ وَاسْتَمْسِكُوا بِهِ ـ فَحَثّ عَلَى كِتَابِ اللهِ وَرَغّبَ فِيهِ. ثُمّ قَالَ: ـ وَأهْلُ بَيْتِي! اذَكِّرُكُمُ اللهَ فِي أهْلِ بَيْتِي، اذَكِّرُكُمُ اللهَ فِي أهْلِ بَيْتِي، اذَكِّرُكُمُ اللهَ فِي أهْلِ بَيْتِي![347]

> "O people, I am just a human being. Soon the messenger of my Lord will come to me and I shall respond. I am indeed leaving among you the two weighty things, the first of which two is the Book of God, in which there is guidance and Light. So grasp onto the Book of God and cling to it!" Then [the Prophet] urged and encouraged passion for the Book of God, and then said: "And my Family; I remind you to fear God concerning my Household!" He repeated it three times.

The second one is a hadith that Muslim Ibn Ḥajjāj has narrated in his *Ṣaḥīḥ*. It is like the first one except that Abu Ḥayyān adds, narrating from Zayd Ibn Arqam, as follows:

66.

كِتَابُ اللهِ فِيهِ الْهُدَى وَالنُّورُ، مَنِ اسْتَمْسَكَ بِهِ وَأَخَذَ بِهِ كَانَ عَلَى الْهُدَى، وَمَنْ أَخْطَأَهُ ضَلَّ.[348]

"The Book of God in which there is guidance and Light; whoever clings to it and grasps onto it will be guided. Whoever misses it will go astray."

The third one is a hadith narrated by Muslim via another chain from Ibn Masrūq, from Yazīd Ibn Ḥayyān, from Zayd Ibn Arqam. Ibn Masrūq said:

> Yazīd Ibn Ḥayyān and I went to Zayd, and Yazīd told him: "You have attained great goodness! You were a companion of the Prophet, and have followed him in prayer!" Then he narrates the hadith like Abu Ḥayyān, except that he narrates the Prophet's words as follows:

67.

أَلَا وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَحَدُهُمَا كِتَابُ اللهِ هُوَ حَبْلُ اللهِ، مَنِ اتَّبَعَهُ كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ.[349]

> "Lo, I am indeed leaving among you the two weighty things: one of them, the Book of God, is God's rope; whoever follows it will be guided, but he whoever forsakes it will be in error!"

It says:

> We asked: "Who are his Household? His wives?!"
>
> Zayd said: "By God's Right Hand, a wife is with her husband for a while, and then he divorces her, and she returns to her father and her tribe. His Household is his root and his paternal relations who cannot receive charity after the Prophet."

In *al-Manāqib*, via an unbroken chains, Ibn Maghāzilī narrates a hadith in this wording:

إِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[350]

"I am leaving with you two weighty things: the Book of God and my family, my Household; they will not separate from each other until they come to me at the Pool."

This hadith has also been mentioned by Ḥākim in *Mustadrak*,[351] Ḥāfiz Tirmidhī in his *Jāmi'*,[352] and once more by Ḥākim in *Mustadrak*,[353] and Ṭabarānī in *al-Mu'jam al-Kabīr*.[354]

And via an unbroken chain, Ibn Maghāzilī narrates a third hadith that is worded the same as the first hadith from *Ṣaḥīḥ Muslim*—hadith number 65 above.[355]

This hadith has been narrated by Ḥāfiz Dāramī in his *Sunan*,[356] *Kitāb Faḍā'il al-Qur'an*, and Ahmad Ibn Ḥanbal in his *Musnad*[357] by quoting the prooftext verbatim, confessing his certainty and recording it elsewhere,[358] and Ḥāfiẓ Bayhaqī[359]—all narrating from Abu Ḥayyān Taymī. Ibn Maghāzilī has another narration that we are coming to as number 80.

Mullā Ali Muttaqī has narrated four hadiths from Zayd Ibn Arqam in *Kanz al-'Ummāl*.

The first one is that which we have numbered 43 from Zayd Ibn Thābit. He also narrates it from *Musnad Ahmad Ibn Ḥanbal* and Ṭabarānī in *al-Mu'jam al-Kabīr* and *Sunan* by Sa'īd Ibn Manṣūr, from Zayd Ibn Thābit, and from Ṭabarānī in *al-Mu'jam al-Kabīr* from Zayd Ibn Arqam.[360]

The second is that which he narrates from *al-Mustadrak* by Ḥākim, from Zayd Ibn Arqam, who says the Prophet stated:

68.

أَيُّهَا النَّاسُ! إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا إِنِ اتَّبَعْتُمُوهُمَا: كِتَابَ اللهِ وَأَهْلَ بَيْتِي عِتْرَتِي[361] تَعْلَمُونَ أَنِّي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ! مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ.[362]

"O people! I am leaving two things (*amrayn*) among you, which if you follow you will not go astray: the Book of God and my Household, my Family. You know that I have greater authority over the believers than they have over their own selves! Whoever's Master I am, so too is Ali his Master.'

The third one is the hadith that Ṭabarānī narrates in *al-Mu'jam al-Kabīr*, and from *al-Mustadrak* by Ḥākim, from Abu Ṭufayl, from Zayd Ibn Arqam:

69.

كَأَنِّي قَدْ دُعِيتُ فَأَجَبْتُ؛ إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي. فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا؛ فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. إِنَّ اللهَ مَوْلَايَ وَأَنَا وَلِيُّ كُلِّ مُؤْمِنٍ، مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. اللّٰهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ.[363]

It is as if I have been called and I have responded! I am indeed leaving among you the two weighty things, one of which is greater than the other: the Book of God, and my Family, my Household. So watch how you take over care of them from me! For they will not separate from each other until they come to me at the Pool. God is my Master, and I am the Master of every believer; whoever's Master I am, so too is Ali his Master. O God, be a Master to whoever accepts Ali as Master, an enemy to whoever is his enemy.

The fourth one is a hadith that Ṭabarānī has narrated in *al-Mu'jam al-Kabīr* from Ibn Ṭufayl[364] and from Zayd Ibn Arqam. He then cites the sermon delivered by the Prophet at Ghadīr Khumm and he asks the people to bear witness to the event, eventually reaching the Holy Prophet's words:

أَلَا هَلْ تَسْمَعُونَ؟! فَإِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ وَأَنْتُمْ وَارِدُونَ عَلَيَّ الْحَوْضَ، وَإِنَّ عَرْضَهُ أَبْعَدُ مَا بَيْنَ صَنْعَاءَ وَبُصْرَى، فِيهِ أَقْدَاحُ عَدَدَ النُّجُومِ مِنْ فِضَّةٍ. فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِي الثَّقَلَيْنِ؟!

قَالُوا: وَمَا الثَّقَلَانِ يَا رَسُولَ اللهِ؟!

قَالَ: كِتَابُ اللهِ - طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ، فَاسْتَمْسِكُوا بِهِ وَلَا تَضِلُّوا - وَالْآخَرُ عِتْرَتِي. وَإِنَّ اللَّطِيفَ الْخَبِيرَ نَبَّأَنِي أَنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَسَأَلْتُ ذَلِكَ لَهُمَا رَبِّي. فَلَا تَقَدَّمُوهُمَا فَتَهْلِكُوا، وَلَا تُقَصِّرُوا عَنْهُمَا فَتَهْلِكُوا، وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.[365]

مَنْ كُنْتُ أَوْلَى بِهِ مِنْ نَفْسِهِ فَعَلِيٌّ وَلِيُّهُ. اللّٰهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ.[366]

"Lo, do you hear?! I shall precede you at the Pool, and you will come to me at the Pool. Indeed its breadth is greater than the distance between Ṣan'ā' and Buṣrā. It contains as many silver cupfuls as there are stars, so watch how you take over care of those two weighty things from me!"

They asked: "O Prophet, what are those two weighty things?"

He said:

> One is the Book of God, one end of which is in God's Hand and the other end is in your hands, so cling to it and you will not go astray; the other one is my Family. Indeed the Compassionate, the All-Aware has informed me that they will not separate from each other until they come to me at the Pool. So I asked for that for them from my Lord. So do not overtake them, for you perish, and do not lag behind them, for you will perish! And do not teach them because they know better than you!

In *al-Mustadrak*, Ḥākim Nishaburi, after citing the hadith of Zayd Ibn Arqam, as we did as no. 69, from *Kanz al-'Ummāl*, and after quoting the Prophet's words ("...and I am the Master of every believer"), he says:

> He then took Ali's hand, and said:
>
> مَنْ كُنْتُ مَوْلاهُ فَهَذا مَوْلاهُ (فَهَذا وَلِيُّهُ) اللّهُمَّ والِ مَنْ والاهُ، وَعادِ مَنْ عاداهُ.[367]
>
> "To whomever I am Master, so too is this his Master (*mawlāhu/waliyyuhu*); O God, be the Master of whoever accepts him as Master, and an enemy to whoever is his enemy!"

At the end of the hadith 68, cited above, Ḥākim adds:

ثُمَّ قالَ: أتَعلَمونَ أنّي أولَى بِالمُؤمِنينَ مِن أنفُسِهِم؟ـ ثَلاثَ مَرّاتٍ ـ قالُوا: نَعَم، فَقالَ رَسولُ اللهِ صلى الله عليه و آله: مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاه.[368]

"Then he said three times: 'Do you know that I have greater authority over the believers than they have over their own selves?' and they answered: 'Yes.' Then God's Messenger said: 'Whoever's Master I am, so too is Ali his Master!'"

In his *Talkhīs al-Mustadrak*, Dhahabī also quotes these two hadiths and they are printed at the bottom of the printed page.

Khārazmī (Muwaffaq Ibn Ahmad, the most eloquent preacher (Akhṭab) from Khārazm) narrates via his chain from Zayd Ibn Arqam:

> On his way back from the Farewell Pilgrimage, the Prophet stayed at Ghadīr Khumm and commanded his companions to sweep and clean the ground under the trees, and then delivered a speech saying:

70.

كَأنّي قَدْ دُعِيتُ فَأجَبْتُ؛ إنّي تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ، أحَدُهُما أكْبَرُ مِنَ الآخَرِ: كِتابَ اللهِ وَعِتْرَتِي أهْلَ بَيْتِي. فَانْظُروا كَيْفَ تَخْلُفُونِّي فِيهِما؟! فَإنَّهُما لَنْ يَتَفَرَّقا حَتّى يَرِدا عَلَيَّ الحَوْضَ.

ثُمَّ قَالَ: إِنَّ اللهَ عَزَّ وَجَلَّ مَوْلَايَ وَأَنَا وَلِيُّ كُلِّ مُؤْمِنٍ[369] وَمُؤْمِنَةٍ. ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ: مَنْ كُنْتُ وَلِيَّهُ فَهَذَا وَلِيُّهُ. اللّٰهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ.

"It is as if I have been called and I have responded. I am leaving among you the two weighty things, one of which is greater than the other: the Book of God, and my Family, my Household. So watch how you take over care of them from me! They will not separate from each other until they come to me at the Pool." Then he said: "God, Mighty and Sublime is He, is my Master, and I am the Master of all the believing men and women." He then he took Ali's hand and said: "And whoever's Master I am, so too is this his Master. O God, be the Master of whoever accepts Ali as Master, and an enemy to whoever is his enemy."

Abu Ṭufayl, the narrator of the hadith from Zayd Ibn Arqam, says: "I asked him to know if he had heard the hadith straight from [the Prophet]. He said: 'Yes, I did. And there was no one [under those acacias] who did not see with his own eyes and hear with his own ears.'"[370]

Ayatollah Mīr Ḥāmid Husayn Hindī narrates three hadiths from Abu Nu'aym Isfahani's *Manqabat al-Muṭahharīn*. The first is from Abu Sa'īd and Zayd Ibn Arqam, saying that the Prophet stated:

71.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ، أَحَدُهُمَا أَثْقَلُ مِنَ الآخَرِ: كِتَابَ اللهِ - حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ - وَعِتْرَتِي أَهْلَ بَيْتِي، فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا.[371]

"I am leaving among you the two weighty things, one of which is heavier than the other: the Book of God, a rope stretched from Heaven to earth—and my Family, my Household. They will not separate from each other until they come to me at the Pool. So watch how you take over care of those two from me!"

The second is from Zayd Ibn Arqam, who says:

After the *ḥajj* pilgrimage, we returned to Juḥfa with the Prophet. He performed the mid-day prayer there, and then started delivering a sermon, saying:

72.

يَا أَيُّهَا النَّاسُ! هَلْ تَسْمَعُونَ؟! إِنِّي رَسُولُ اللهِ إِلَيْكُمْ، إِنِّي أُوشِكُ أَنْ أُدْعَى، إِنِّي مَسْؤُولٌ وَأَنْتُمْ مَسْئُولُونَ، إِنِّي مَسْؤُولٌ هَلْ بَلَّغْتُكُمْ؟ وَأَنْتُمْ مَسْئُولُونَ هَلْ بَلَّغْتُمْ؟! فَمَاذَا أَنْتُمْ قَائِلُونَ؟!

قَالَ: قُلْنَا: يَا رَسُولَ اللهِ بَلَّغْتَ وَجَهَدْتَ. قَالَ: اللّٰهُمَّ اشْهَدْ وَاَنَا مِنَ الشَّاهِدِينَ. اَلَا هَلْ تَسْمَعُونَ؟ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ، مُخَلَّفٌ فِيكُمُ الثَّقَلَيْنِ، فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا؟ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ وَمَا الثَّقَلَانِ؟ قَالَ: الثَّقَلُ الْأَكْبَرُ كِتَابُ اللهِ، سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ لَنْ تَهْلِكُوا وَتَضِلُّوا، وَالْآخَرُ عِتْرَتِي، فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[372]

"O people, do you hear me! I am God's Messenger to you; I am about to be called. I will be questioned and you will also be questioned. I will be asked: 'Did you deliver to them?' and you will be asked: 'Was it delivered to you?' so what will you say?"

They said: "We say that, O God's Messenger, you delivered and strived." He said: "O God, bear witness, and I am also one of the witnesses. Lo, are you listening? I am God's Messenger to you, leaving two weighty things among you, so watch how you take over care of them from me!" They asked: "O God's Messenger, what are those two weighty things?" He said: "The greater weight is the Book of God, a rope, one end of which is in God's Hand and the other end of which is in your hands. So cling. You will not perish or go astray. The other is my Family. The [two] will not separate from each other until they come to me at the Pool."

The third one is also from Zayd Ibn Arqam, saying:

Once on his return from Mecca the Prophet stayed at a place between Mecca and Medina called Khumm, and he delivered a speech for us. After praising the Almighty God, he advised us and then said:

73.

أَمَّا بَعْدُ، أَلَا يَا أَيُّهَا النَّاسُ! إِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي عَزَّوَجَلَّ فَأُجِيبَ. وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ، أَوَّلُهُمَا كِتَابُ اللهِ فِيهِ الْهُدَى وَالنُّورُ. فَخُذُوا بِكِتَابِ اللهِ فَاسْتَمْسِكُوا بِهِ!

فَحَثَّ عَلَى كِتَابِ اللهِ وَرَغَّبَ فِيهِ وَقَالَ (ثُمَّ قَالَ: وظ) أَهْلُ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي! أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي!

"Now then: O people! I am only human. My Mighty and Sublime Lord's Messenger is nearly coming to me, and I shall respond. I am leaving two weighty things among you, the first of which is the Book of God in which there is Light and Guidance. So take the Book of God and cling to it!"

He then incited and urged paying attention to the Book of God [and] then said: "And my Household; I remind you of God with regard to my Household! I remind you of God with regard to my Household!"

Husayn, who was one of those present there, asked: "O Zayd, who are his Household? Are his wives not part of his Household?" Zayd replied: "Yes, his wives are part of his Household, but his Household are those for whom after him, receiving charity is unlawful!" [Husayn] asked: "Then who are they?" Zayd said: "They are the family of Ali, the family of Ja'far, the family of 'Aqīl and the family of 'Abbās."[373]

The above-mentioned interpretation of "Household" is Zayd's own understanding, which is incorrect. Some Sunni scholars also consider it to be incorrect. God willing, we will discuss this issue in more detail in the last section of the present volume.

Note that the last hadith that we quoted from *'Abaqāt* (no. 73), which he in turn narrated from Abu Nu'aym, is related by many Sunni scholars, such as Zarandī in *Naẓm Durar al-Simṭayn,*[374] Bayhaqī in *Sunan,*[375] Ibn Ḥajar Haytamī in *al-Ṣawā'iq al-Muḥriqah,*[376] and 'Allāmah Shaykh Raḍī al-Dīn Ṣana'ānī in *Mashāriq al-Anwār al-Nabawiyyah min Ṣiḥāḥ al-Akhbār al-Muṣṭafawiyyah.* The only difference is that the clause

اذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي

"I remind you of God with regard to my Household," is repeated three times.

In addition to this hadith and hadith 59—above—from Abu Sa'īd al-Khudrī, there is another hadith related by Zarandī in *Naẓm Durar al-Simṭayn,* from Zayd Ibn Arqam, from the Prophet during the Farewell Pilgrimage. The hadith is as follows:

74.

إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ وَأَنْتُمْ تَبَعِي، وَإِنَّكُمْ تُوشِكُونَ أَنْ تَرِدُوا عَلَيَّ الْحَوْضَ فَأَسْأَلُكُمْ عَنْ ثَقَلَيَّ كَيْفَ خَلَفْتُمُونِي فِيهِمَا!

"I shall precede you at the Pool and you will follow me, and you are almost coming to me at the Pool. I will then ask you about my two weighty things—how you took over care of them from me!"

At that moment, a man from the migrants (Muhājirīn) stood up and asked him what those weighty things were.

.قَالَ: الأَكْبَرُ مِنْهُمَا كِتَابُ اللهِ سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَسَبَبٌ طَرَفُهُ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ؛ وَالأَصْغَرُ عِتْرَتِي

فَمَنِ اسْتَقْبَلَ قِبْلَتِي وَأَجَابَ دَعْوَتِي فَلْيَسْتَوْصِ لَهُمْ خَيْراً ـ أَوْ كَمَا قَالَ رَسُولُ اللهِ صلى الله عليه و آله ـ فَلَا تَقْتُلُوهُمْ، وَلَا تَقْهَرُوهُمْ وَلَا تُقَصِّرُوا عَنْهُمْ، وَإِنِّي سَأَلْتُ لَهُمُ اللَّطِيفَ الْخَبِيرَ، فَأَعْطَانِي أَنْ يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ ـ وَأَشَارَ بِالْمُسَبِّحَتَيْنِ ـ: نَاصِرُهُمَا لِي نَاصِرٌ، وَخَاذِلُهُمَا لِي خَاذِلٌ، وَوَلِيُّهُمَا لِي وَلِيٌّ، وَعَدُوُّهُمَا لِي عَدُوٌّ.[377]

He said: "The greater one of them is the Book of God, a rope, one end of which is in God's Hand and the other end of which is in your hands, so cling to it. The lighter one is my Household. So anyone who faces in the same direction as I in prayer, and has answered my call, should make them his concern,"—or as God's Messenger said: "So do not kill or subjugate them, and do not fall short of them. I have asked the Compassionate, the All-Aware, and He has granted to me that they will come to me at the Pool, like these two." He indicated with his two forefingers. "Whoever helps them, helps me, and whoever forsakes them, forsakes me; their friend is my friend, and their enemy is my enemy!"

In *Miftāh al-Najāt*, Badakhshānī says:

Ṭabarānī says in *al-Mu'jam al-Kabīr*:

75.

إِنِّي لَكُمْ فَرَطٌ، وَإِنَّكُمْ وَارِدُونَ عَلَيَّ الْحَوْضَ ـ عَرْضُهُ مَا بَيْنَ صَنْعَاءَ إِلَى بُصْرَى، فِيهِ عَدَدُ الْكَوَاكِبِ مِنْ قِدْحَانِ الذَّهَبِ وَالْفِضَّةِ ـ فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِي الثَّقَلَيْنِ؟!

قِيلَ: وَمَا الثَّقَلَانِ يَا رَسُولَ اللهِ؟!

قَالَ: الْأَكْبَرُ كِتَابُ اللهِ سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ، فَتَمَسَّكُوا بِهِ لَنْ تَزِلُّوا وَلَا تَضِلُّوا؛ وَالْأَصْغَرُ عِتْرَتِي، وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. وَسَأَلْتُ لَهُمَا ذَلِكَ رَبِّي. فَلَا تَقَدَّمُوهُمَا فَتَهْلِكُوا، وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.[378]

The Prophet said: "I shall precede you, and you will come to me at the Pool, the width of which is the distance between Ṣana'ā' and Buṣrā. There are as many gold and silver cupfuls in it as there are stars in the sky, so watch how you take over care of the two weighty things from me."

They asked: "What are the two weighty things, God's Messenger?"

He answered:

The greater one is the Book of God, a rope, one end of which is in God's Hand and the other end of which is in your hands. So cling to it. You will not go astray. The lighter one is my Family. They will not separate from each other until they come to me at the Pool. I have asked my Lord for that for them, so do not overtake them or you will perish, and do not teach them because they know better than you.

Ḥamū'ī, in *Farā'id al-Simṭayn*, has narrated via an unbroken chain a hadith from Yazīd Ibn Ḥayyān saying:

We went to see Zayd Ibn Arqam and he told us:

The Prophet delivered a sermon to us, saying:

76.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: أَحَدُهُمَا كِتَابُ اللهِ عَزَّوَجَلَّ، مَنْ تَبِعَهُ كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ. ثُمَّ أَهْلُ بَيْتِي. اذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي.

"I am leaving among you the two weighty things, one of which is the Book of God, Mighty and Sublime is He. Whoever follows it will be guided, and whoever forsakes it will go astray; next, my Household. I remind you of God with regard to my Household!" He said it three times.[379]

In his *Faḍā'il al-Qur'an*, Ibn Maghāzilī has narrated another hadith from Zayd Ibn Arqam saying that the Prophet stated:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي وَقَرَابَتِي.[380]

"I am leaving among you the two weighty things: the Book of God and my family, my Household and relatives..."

A hadith about the two weighty things (*Thaqalayn*) is related from *al-Mu'jam al-Kabīr* by Ṭabarānī, narrated in turn from Ḥudhayfah Ibn Usayd Ghifārī or Zayd Ibn Arqam. In what follows we quote 'Allāmah Mīr Ḥāmid Husayn Hindī's narration of it, because of the hadith's importance and the particular attention paid to it by Sunni scholars. He says that 'Allāmah Sakhāwī says in *Istijlāb Irtiqā' al-Ghuraf*:

As for Ḥudhayfah Ibn Usayd Ghifārī's hadith, Ṭabarānī narrates it in *al-Mu'jam al-Kabīr*, via Salamah Ibn Kuhayl, from Abu Ṭufayl, from Abu Sa'īd, from Zayd Ibn Arqam, saying:

78.

لَمَّا صَدَرَ رَسُولُ اللهِ صلى الله عليه و آله مِنْ حَجَّةِ الْوَدَاعِ نَهَى أَصْحَابَهُ عَنْ شَجَرَاتٍ بِالْبَطْحَاءِ مُتَقَارِبَاتٍ أَنْ يَنْزِلُوا تَحْتَهُنَّ، ثُمَّ بَعَثَ إِلَيْهِنَّ، فَقُمَّ مَا تَحْتَهُنَّ مِنَ الشَّوْكِ، وَعَمَدَ إِلَيْهِنَّ فَصَلَّى تَحْتَهُنَّ. ثُمَّ قَامَ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ نَبَّأَنِيَ اللَّطِيفُ الْخَبِيرُ أَنَّهُ لَنْ يُعَمَّرَ نَبِيٌّ إِلَّا نِصْفَ عُمُرِ الَّذِي يَلِيهِ مِنْ قَبْلِهِ. وَإِنِّي لَأَظُنُّ أَنْ يُوشِكَ أَنْ اُدْعَى فَأُجِيبَ، وَإِنِّي مَسْؤُولٌ وَإِنَّكُمْ مَسْئُولُونَ، فَمَاذَا أَنْتُمْ قَائِلُونَ؟!

قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَجَهَدْتَ وَنَصَحْتَ، فَجَزَاكَ اللهُ خَيْراً.

فَقَالَ: أَلَيْسَ تَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنَّ جَنَّتَهُ حَقٌّ، وَنَارَهُ حَقٌّ، وَأَنَّ الْمَوْتَ حَقٌّ، وَأَنَّ الْبَعْثَ حَقٌّ بَعْدَ الْمَوْتِ، وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنَّ اللهَ يَبْعَثُ مَنْ فِي الْقُبُورِ؟

قَالُوا: بَلَى، نَشْهَدُ بِذَلِكَ، قَالَ: اللَّهُمَّ اشْهَدْ!

ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ اللهَ مَوْلَايَ وَأَنَا مَوْلَى الْمُؤْمِنِينَ، وَأَنَا أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ، فَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ - يَعْنِي عَلِيّاً - اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ

ثُمَّ قَالَ: أَيُّهَا النَّاسُ! إِنِّي فَرَطُكُمْ وَإِنَّكُمْ وَارِدُونَ عَلَيَّ الْحَوْضَ، حَوْضٌ عَرْضُهُ مَا بَيْنَ بُصْرَى إِلَى صَنْعَاءَ، فِيهِ عَدَدُ النُّجُومِ قِدْحَانٌ مِنْ فِضَّةٍ، وَإِنِّي سَائِلُكُمْ حِينَ تَرِدُونَ عَلَيَّ عَنِ الثَّقَلَيْنِ، فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا؟! الثَّقَلُ الْأَكْبَرُ كِتَابُ اللهِ عَزَّ وَجَلَّ سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ، فَاسْتَمْسِكُوا بِهِ لَا تَضِلُّوا وَلَا تُبَدِّلُوا، وَعِتْرَتِي أَهْلَ بَيْتِي؛ فَإِنَّهُ قَدْ نَبَّأَنِيَ اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَنْقَضِيَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[381]

When God's Messenger returned from the Farewell Pilgrimage (Ḥajjat al-Widā'), he forbade his companions from stopping under the closely growing acacia trees in the valley. Then he sent a team to them, the thorns were swept up from under them, [and the Prophet] headed toward them and prayed under them. He then stood up and said: "O people! God, the Compassionate and All-Aware, has informed me that no prophet lives more than half as long as his predecessor whom he succeeds. And I suspect that I am nearly being called, so I shall respond. I shall be questioned, and you too will be questioned. So what will you say?"

They answered: "We bear witness that you have delivered, strived, and sincerely advised! So may God give you the best reward!"

[The Prophet] then asked: "Do you not bear witness that there is no god but God, that Muhammad is His slave and Messenger, that His Heaven is a truth, His Hell is a truth, death is a truth, resurrection after death is also a truth, the Hour is indubitably coming, and God will resurrect all those who are in the graves?"

> They said: "Yes, we bear witness to all that." [The Prophet] said: "O God! Bear witness!" He then said: "O people, God is indeed my Master and I am the Master of the believers, and I have greater authority over them than they have over their own selves. Therefore, whoever's Master I am, so too is this..." i.e. Ali "...his Master. O God, be the Master of whoever accepts him as Master, and be an enemy to whoever is his enemy."
>
> And then he said:
>
> > O people! I shall precede you, and you will come to me at the Pool, a Pool whose width is the distance between Buṣrā and Ṣana'ā' . There are in it as many silver cupfuls as there are stars. When you join me there, I will indeed ask you about the two weighty things, so watch how you take over care of them from me! The greater weight is the Book of God, Mighty and Sublime is He, a rope one end of which is in the Hand of God and the other end of which is in your hands, so cling to it; you will not go astray, and do not change [anything in it], and my Family, my Household. Indeed, the Compassionate, the All-Aware has informed me that [these two] will not come to an end until they come to me at the Pool!

Then Samhūdī, the narrator of this hadith from Ṭabarānī, says:

> Via this route there is Ḍiyā"s narration in *al-Mukhtārah*, Abu Nu'aym's in *al-Ḥilyah* and others', narrated from the hadith of Zayd Ibn Hasan Anmāṭī, from Ma'rūf Ibn Kharrbūdh, from Abu Ṭufayl, from Ḥudhayfah. It is clear from the information from Samhūdī in *Jawāhir al-'Iqdayn*, Muhammad Ibn Yūsuf Shāmī in *Subul al-Hudā wa al-Rashād*, known as *al-Sirat al-Shāmiyyah*, and Ibn Ḥajar Makkī in *al-Ṣawā'iq al-Muḥriqah*, Fakhr Jahrumī in *al-Barāhīn al-Qāṭi'ah*, Nūr al-Dīn Ḥalabī in *Insān al-'Uyūn*, known as *al-Sīrat al-Ḥalabīyyah*, and Ahmad Ibn Faḍl Ibn Muhammad Bākthir in *Wasīlat al-Ma'āl*, and Mahmud Ibn Muhammad Qādirī in *al-Ṣirāṭ al-Sawī*, and Mirzā Muhammad Badakhshānī in *Miftāh al-Najāt*, *Nuzūl al-Abrār*, and Muhammad Ṣadr al-'Ālam in *Ma'ārij al-'Ulā*, and Ahmad Ibn 'Abd al-Qādir 'Ijlī in *Dhakhīrat al-Ma'āl*, and Mawlawī Waliyyullāh Lucknowī in *Mir'āt al-Mu'minīn*, that Ṭabarānī cites this hadith as you will read later on.[382]

Moreover, Mirzā Muhammad Badakhshānī says in *Miftāh al-Najāt*:

> Ḥākim narrates from Zayd Ibn Arqam, and Ṭabarānī narrates in *al-Mu'jam al-Kabīr* from Zayd Ibn Arqam and Zayd Ibn Thābit:

79.

قَالَ رَسُولُ اللهِ صلى الله عليه و آله: إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ مِنْ بَعْدِي: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[383]

"God's Messenger said: 'I am leaving two weighty things among you after me: the Book of God and my Family, my Household; they will not separate from each other until they come to me at the Pool.'"

Ibn Baṭrīq, via his unbroken chain from Walīd Ibn Ṣāliḥ, from Zayd Ibn Arqam, narrates the Ghadīr hadith in full in his book *al-'Umdah* in words similar to Ṭabarānī's hadith. He relates from the Prophet concerning the Thaqalayn:

80.

أَلَا وَإِنِّي فَرَطُكُمْ وَإِنَّكُمْ تَبَعِي تُوشِكُونَ أَنْ تَرِدُوا عَلَيَّ الْحَوْضَ، وَأَسْأَلُكُمْ حِينَ تَلْقَوْنِي عَنْ ثَقَلَيَّ كَيْفَ خَلَفْتُمُونِي فِيهِمَا؟! فَأَعْضَلَ عَلَيْنَا مَا نَدْرِي مَا الثَّقَلَانِ؟ حَتَّى قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ فَقَالَ: بِأَبِي أَنْتَ وَأُمِّي يَا نَبِيَّ اللهِ مَا الثَّقَلَانِ؟!

قَالَ: الْأَكْبَرُ مِنْهُمَا كِتَابُ اللهِ سَبَبٌ طَرَفُهُ بِيَدِ اللهِ تَعَالَى وَطَرَفٌ بِأَيْدِيكُمْ، فَتَمَسَّكُوا بِهِ وَلَا تَزِلُّوا وَلَا تَضِلُّوا! وَالْأَصْغَرُ مِنْهُمَا عِتْرَتِي.[384]

"Lo, I will indeed precede you and you will follow me. You will almost come to me at the Pool. When you meet me, I will question you about my two weighty things, how you took over care of them from me!" We could not understand what the two weighty things were, until a man from among the Migrants (Muhājirīn) stood up and asked: "May my mother and father be made your sacrifice, O Prophet, what are the two weighty things?!"

[The Prophet] replied: "The greater one out of those two is God's Book, a rope, one end of which is in Transcendent God's Hand, and the other end of which is in your hands, so cling to it and you will not go astray; the lighter one out of those two is my Family."

Shaykh Ahmad Ibn 'Abd al-Qādir 'Ujaylī Shāfi'ī narrates in his book *Dhakhīrat al-Ma'āl fī Sharḥ 'Iqd Jawāhir al-Āl* content similar to Ibn Baṭrīq's, from Zayd Ibn Arqam.

Jalāl al-Dīn Suyūṭī narrates in *al-Jāmi' al-Ṣaghīr* from *Musnad Ahmad Ibn Ḥanbal*, *Ṣaḥīḥ Muslim*, and *Musnad 'Abd Ibn Ḥamīd* as follows:

81.

أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ! فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ، أَوَّلُهُمَا كِتَابُ اللهِ فِيهِ الْهُدَى وَالنُّورُ، مَنِ اسْتَمْسَكَ وَأَخَذَ بِهِ كَانَ عَلَى الْهُدَى، وَمَنْ أَخْطَأَهُ ضَلَّ، فَخُذُوا بِكِتَابِ اللهِ تَعَالَى وَاسْتَمْسِكُوا بِهِ؛ وَأَهْلُ بَيْتِي. أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي؛ أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي.

Now then, hark, people! I am only human. My Lord's messenger is almost coming to me, and I shall respond. I am leaving two weighty things among you, the first of which is God's Book wherein is guidance and Light. Whoever clings to it and grasps onto it will be guided, but whoever misses it will go astray, so grasp onto the Book of God and cling to it; and, my Household. I remind you of God regarding my Household; I remind you of God regarding my Household.

Then Suyūṭī says: "This hadith is authentic."[385]

Ibn Ḥajar Haytamī relates another hadith from Zayd Ibn Arqam in *al-Ṣawā'iq al-Muḥriqah* and says:

An authentic narration:

82.

كَأَنِّي قَدْ دُعِيتُ فَأَجَبْتُ، إِنِّي قَدْ تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ: أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ: كِتَابُ اللهِ عَزَّ وَجَلَّ، وَعِتْرَتِي، فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا؟ فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[386]

"It is as if I have been called and I have responded. Indeed, I have left two weighty things among you, one of which is more so than the other: Mighty and Sublime God's Book, and my Family, so watch how you take over care of them from me! Lo, they will not separate from each other until they come to me at the Pool."

Another hadith says:

وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، سَأَلْتُ رَبِّي ذَلِكَ لَهُمَا فَلَا تَقْدُمُوهُمَا فَتَهْلِكُوا، وَلَا تَقْصُرُوا عَنْهُمَا فَتَهْلِكُوا وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.[387]

"And indeed those two will not separate until they come to me at the Pool. I have asked my Lord for that for them, so do not overtake them, or you will perish, and do not lag behind them, or you will perish, and do not teach them, because they know better than you."

Then he says:

> There are several routes of transmission of this hadith, from twenty-odd companions. In these hadiths, there is particular emphasis on loving, being especially good to, respecting, and honoring [the Household], and giving them their due, both mandatory and supererogatory, especially in [the Prophet's] words:
>
> انْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا؛ وَاوصِيكُمْ بِعِتْرَتِي خَيْرًا؛ وَاذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي
>
> "Watch how you take over care of them from me! I urge you to take care of my Family. I remind you of God with regard to my Household."

Why? Because they are the noblest Household on the face of the earth in terms of honor and matrilineal and patrilineal lineage.

It can be understood from the Prophet's words: "Do not overtake them or you will perish, and do not lag behind them or you will perish, and do not teach them because they know better than you," that whichever of them are qualified for the most senior levels and highest worldly positions must be promoted above anyone else.

The Fourteenth Hadith al-Thaqalayn as Narrated by 'Abdullāh Ibn Ḥanṭab

Suyūṭī, in the book *Iḥyā' al-Mayyit*, says that Ṭabarānī relates from Muṭṭalib Ibn 'Abdillāh Ibn Ḥanṭab, from his father 'Abdullāh, saying:

> At Juḥfah, the Prophet delivered a sermon for us and said:

83.

مَنْ أَحَبَّ أَنْ يُنَسَأَلَهُ ـ أَيْ يُتَأَخَّرَ فِي أَجَلِهِ ـ وَأَنْ يُمَتَّعَ بِمَا خَوَّلَهُ اللهُ فَلْيَخْلُفْنِي فِي أَهْلِي خِلَافَةً حَسَنَةً، فَمَنْ لَمْ يَخْلُفْنِي فِيهِمْ بَتَّرَ عُمُرَهُ، وَوَرَدَ عَلَيَّ يَوْمَ الْقِيَامَةِ مُسْوَدًّا.

> "Do I not have greater authority over you than you have over your own selves?" They answered: "Yes, O God's Messenger!" He said: "So I am trusting you with two things: the Qur'an and my Household."

'Allāmah Mīr Ḥāmid Husayn Hindī cites a hadith from *al-Ināfah fi Rutbah al-Khilāfah*, from Ṭabarānī, from 'Abdullāh Ibn Ḥanṭab, saying that the Prophet delivered a sermon and stated:

84.

فَإِنِّي سَائِلُكُمْ عَنِ اثْنَيْنِ: عَنِ الْقُرْآنِ وَعَنْ عِتْرَتِي، أَلَا تَقَدَّمُوا فَتَضِلُّوا، وَلَا تَخَلَّفُوا عَنْهَا (عَنْهُمَا ـ ظ) فَتَهْلِكُوا![388]

"Now I am trusting you with two things: the Qur'an and my Household, not to overtake them for you will perish, and not to lag behind them for you will perish!"

The Fifteenth Is the Hadith Thaqalayn as Narrated by Jubayr Ibn Muṭ'im

In *Yanābī' al-Mawaddah* Shaykh al-Islam Qundūzī Husayni Ḥanafī narrates from *Mawaddat al-Qurbā* by Sayyid Ali Hamedani that the Prophet stated:

85.

إِنِّي أُوشِكُ أَنْ أُدْعَى فَأُجِيبَ، وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ رَبِّنَا، وَعِتْرَتِي أَهْلَ بَيْتِي. فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا![389]

"I am about to be called back and I shall respond; I am leaving among you the two weighty things: the Book of our Lord, and my Family, my Household, so watch how you take over care of them from me!"

In *Mawaddat al-Qurbā*, Sayyid Ali Hamedani relates from Jābir Ibn Muṭ'im, quoting [the Prophet] (*marfū'an*) as saying:

86.

أَلَسْتُ بِمَوْلَاكُمْ؟! قَالُوا: بَلَى يَا رَسُولَ اللهِ! قَالَ: إِنِّي أُوشِكُ أَنْ أُدْعَى فَأُجِيبَ، وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ رَبِّنَا، وَعِتْرَتِي أَهْلَ بَيْتِي. فَانْظُرُوا كَيْفَ تَخْفَظُونِّي فِيهِمَا![390]

"Am I not your Master?" They answered: "Yes, you are, O God's Messenger!" He stated: "I am about to be called and I shall respond; I am leaving among you the two weighty things: the Book of our Lord, and my Family, my Household, so watch how you remember me through them!"

'Allāmah Mīr Ḥāmid Husayn has narrated it from the book of *Manqabat al-Muṭahharīn* by Abu Nu'aym Isfahani in these words from Jābir Ibn Muṭ'im, that the Prophet said:

87.

أَلَسْتُ مَوْلَاكُمْ؟! أَلَسْتُ مَوْلَاكُمْ؟! قَالُوا: بَلَى!

قَالَ: فَإِنِّي فَرَطٌ لَكُمْ عَلَى الْحَوْضِ يَوْمَ الْقِيمَةِ، وَإِنَّ اللهَ سَائِلُكُمْ عَنِ اثْنَيْنِ: عَنِ الْقُرْآنِ وَعَنْ عِتْرَتِي.[391]

"Am I not your Master? Am I not your Master?!" They answered: "Yes." He said: "So now I shall precede you at the Pool on the Day of Resurrection. And indeed God will question you about the two weighty things, about the Qur'an and about my Family."

The Sixteenth Is Hadith Thaqalayn as Narrated by Barā' Ibn 'Āzib

Abu Nu'aym Isfahani in *Manqabat al-Muṭahharīn*, according to what he narrated via its chain from Barā' Ibn 'Āzib, says:

> When the Prophet stopped at the Ghadīr, he stood among his assistants and asked that the [area under] the trees be swept. Then he commanded Bilāl [to call] the people, and the Muslims gathered [and after they had gathered], he said:

88.

يَا أَيُّهَا النَّاسُ! أَلَا وَيُوشِكُ أَنْ أُدْعَى وَأُجِيبَ، وَإِنَّ اللهَ سَائِلِي وَسَائِلُكُمْ. فَمَاذَا أَنْتُمْ قَائِلُونَ؟ قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَنَصَحْتَ!

قَالَ: وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ! قَالُوا: وَمَا الثَّقَلَانِ؟!

قَالَ: كِتَابُ اللهِ سَبَبٌ عِنْدَهُ (بِيَدِهِ ـ ظ) فِي السَّمَاءِ وَسَبَبٌ بِأَيْدِيكُمْ فِي الْأَرْضِ؛ وَعِتْرَتِي أَهْلُ بَيْتِي، وَقَدْ سَأَلْتُهُمَا رَبِّي فَوَعَدَنِي أَنْ يُورِدَهُمَا عَلَيَّ الْحَوْضَ وَعَرْضُهُ مَا بَيْنَ بُصْرَى وَصَنْعَاءَ، وَأَبَارِيقُهُ كَعَدَدِ نُجُومِ السَّمَاءِ. فَلَا تَسْبِقُوا أَهْلَ بَيْتِي فَتَفَرَّقُوا، وَلَا تَخَلَّفُوا عَنْهُمْ فَتَضِلُّوا، وَلَا تُعَلِّمُوهُمْ فَهُمْ أَعْلَمُ، فَإِنَّهُمْ (وَإِنَّهُمْ ـ ظ) لَنْ يُخْرِجُوكُمْ مِنْ بَابِ هُدًى، وَلَنْ يُدْخِلُوكُمْ فِي بَابِ ضَلَالَةٍ؛ أَحْلَمُ النَّاسِ كِبَارًا، وَأَعْلَمُهُمْ صِغَارًا.[392]

"O people! Be aware, I am about to be called and I shall respond, and indeed God will question me and you. So what will you say?" They answered: "We will bear witness that you delivered and advised sincerely."

He then said: "I am indeed leaving two weighty things among you!" They asked: "And what are those two weighty things?"

He replied:

> The Book of God—a rope with Him [in His Hand] in Heaven, and a rope on earth in your hands—and, my Household. I have asked my Lord on their behalf and He has promised me that He will make them come to me at the Pool—its width is the distance between Buṣrā and Ṣan'ā' , and it contains as many pitcherfuls as there are stars in the sky. So do not overtake my Household and become divided, or lag behind them, for you will go astray! And do not teach them, because they know better. For they will not evict you from any door of guidance, or put you through any gate of error; the most clement of people when grown up and the most learned of them from a young age!"

Abu Nu'aym has also narrated the same hadith in *Ḥilyat al-Awliyā'*, and he has narrated another longer one from Ḥudhayfat Ibn Usayd Ghifārī, which you have already known in the narration of 'Allāmah Sakhāwī in *Istijlāb Irtiqā' al-Ghuraf*.[393]

Ahmad Ibn Ḥanbal in his *Musnad* narrates from 'Affān, from Ḥammād Ibn Salamah, from Zayd Ibn Ali Ibn Thābit, from Barā' Ibn 'Āzib, saying:

> We were with the Prophet, on his journey, and we stopped at Ghadīr Khumm. The call for congregational prayer was made among us, God's Messenger performed the mid-day prayer, he took Ali's hand, and said:

89.

أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟! قَالُوا: بَلَى!

قَالَ: أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ؟! قَالُوا: بَلَى! آخِذاً بِيَدِ عَلِيٍّ فَقَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ

فَلَقِيَهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: هَنِيئاً لَكَ يَا ابْنَ أَبِي طَالِبٍ، أَصْبَحْتَ مَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ.[394]

> "Do you not know that I have greater authority over all the believers than they have over their own selves?" They answered: "Yes!"
>
> "Do you not know that I have greater authority over each believer than he has over his own self?" They answered: "Yes." Taking Ali's hand, he said: "Whoever's Master I am, so too is Ali his Master. O God, be the Master to whoever accepts Ali as Master and an enemy to whoever is his enemy!" Thereafter Omar Ibn al-Khaṭṭāb met [Ali] and said: "Enjoy it, son of Abu Ṭālib, you have become the master of every believing man and believing woman."'

Tha'labī quotes this hadith, exactly as it is from Barā' Ibn 'Āzib.

Qundūzī, after narrating this hadith, narrates several hadiths and then says: "[Tabrizi] narrates this hadith with the same wording, from Ahmad Ibn Ḥanbal, in *Mishkāt al-Maṣābīḥ*, along with what Omar Ibn al-Khaṭṭāb said."[395]

The Seventeenth is Hadith al-Thaqalayn as narrated by Khuzaymah Ibn Thābit

Abu Nu'aym Isfahani narrates in *Ḥilyat al-Awlīyā'*, saying that seventeen people bore witness to the incident at the Ghadīr and Hadith al-Thaqalayn, including Khuzaymah Ibn Thābit, who narrates the hadith as follows:

ثُمَّ قَالَ: يَاأَيُّهَا النَّاسُ! إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا! فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا؟! وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، نَبَّأَنِي بِذَلِكَ اللَّطِيفُ الْخَبِيرُ.[396]

"Then he said: 'O people! I am leaving with you the two weighty things: the Book of God and my Family, my Household, to which two if you cling, you will not go astray! So watch how you take over care of them from me. They will not separate from each other until they come to me at the Pool. The Compassionate, the All-Aware has informed me of this.'"

This is the same wording that we quoted from Imam Ali in number 12.

In *Istijlāb Irtiqā' al-Ghuraf*, Sakhāwī narrates a hadith via Ibn 'Uqdah, from Abu Ṭufayl, quoting Imam Ali's adjurement as above except that the wording pertaining to the two weighty things is as follows:

أَيُّهَا النَّاسُ! إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. نَبَّأَنِي بِذَلِكَ اللَّطِيفُ الْخَبِيرُ.[397]

"O people! I am indeed leaving among you the two weighty things, the Book of God and my Household, and they will indeed not separate from each other until they come to me at the Pool. The Compassionate, the All-Aware has informed me of that."

This is the same wording that we narrated from Abu Sa'īd Khudrī in number 62. Shaykh 'Ubaydullāh Hindī narrates Sakhāwī's hadith in *Arjaḥ al-Maṭālib*, albeit worded slightly differently.[398]

The Eighteenth is Hadith al-Thaqalayn as Narrated by Anas Ibn Mālik

According to *Manqabat al-Muṭahharīn*, Abu Nu'aym Isfahani narrates via his chain from Anas Ibn Mālik, saying that the Holy Prophet said:

90.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللهِ أَلَا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوبُ» أَتَدْرِي مَنْ هُمْ يَا ام سُلَيْمٍ (يَا ابْنَ ام سُلَيْمٍ ـ ظ؟) قُلْتُ: مَنْ هُمْ يَا رَسُولَ اللهِ؟!

قَالَ: نَحْنُ أَهْلَ الْبَيْتِ وَشِيعَتُنَا ذِكْرُ الثَّقَلَيْنِ، وَإِنَّهُمَا الْقَرِينَانِ لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[399]

"Those who believe and whose hearts find rest in God's remembrance — Behold! In God's remembrance hearts find rest! (13:28) Do you know who they are, O Umm Sulaym?" [O son of Umm Sulaym] I asked: "Who are they, God's Messenger?"

[The Prophet] said: "We, the Household and our followers are a reminder of the two weighty things (*al-Thaqalayn*). They are the two who are ever together. They will come to me at the Pool."

In my opinion this hadith could have a very profound meaning not addressed by the other hadiths. This meaning is embodied in the fact that

ذكر الثقلين

(Remembrance of the two weighty things) is a dual annexed via omission of the

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and by means of the annexation, i.e. two reminders [of God].

Hence the Imam explains that God's words

الذين آمنوا وتطمئن قلوبهم بذكر الله

mean the Holy Prophet's Household and their Shi'a, that is his sincere followers, who follow exactly what he says, and they believe and act on the straight path of the Prophet. Then he states:

The Household and the Shi'a are the reminder of the Thaqalayn, i.e. the reminder of God and the essence of *walāyah*. This is the essence of God and His primacy, for He manifests via remembrance of Him amongst the creatures accompanied by the essence of *walāyah*. They are always together, inseparable from and in severable from each other, as long as the world subsists. So the Unity is within the guardianship and the guardianship is the very Unity itself. The essence manifests in the guardianship and the guardianship manifests in the Unity.

God, the Highest, is not separated from Ali, and similarly, Ali is not separated from God. God manifests within this name, and this name has become manifestation of His Unity, but in multiplicity. So Unity of God is Multiplicity of His creatures and the Multiplicity of His Creatures is unified in His Unity.[400]

The Nineteenth is Hadith al-Thaqalayn as Narrated by Abu Hurayrah

In *Jawāhir al-'Iqdayn*, Samhūdī narrates from Abu Hurayrah, saying the Prophet said:

91.

إِنِّي خَلَّفْتُ فِيكُمُ اثْنَيْنِ لَنْ تَضِلُّوا بَعْدَهُمَا أَبَداً: كِتَابَ اللهِ وَنَسَبِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"'I have left among you two [things] after which you will never go astray: the Book of God and relationship to me; they will not separate [from each other] until they come to me at the Pool.' Bazzāz quotes this hadith in his *Musnad*."[401]

'Allāmah Ayatollah Mīr Ḥāmid Husayn Hindī, in his biographical note on Mahmud Ibn Muhammad Ibn Ali Shaykhān Qādirī Madā'inī, and quoting from the book *al-Ṣirāṭ al-Sawiyy fi Manāqib Āl al-Nabī*, has narrated this same hadith exactly from Abu Hurayrah, in the same wording as Bazzāz's citation in his *Musnad*.[402] At the beginning he says: "I have acquired a very old manuscript of *al-Ṣirāṭ al-Sawiyy fi Manāqib Āl al-Nabī* in my personal library.

Shaykh Abdullāh Hindī, in *Arjaḥ al-Maṭālib*, has narrated this hadith in the same way, except that he uses the word *nisbatī* [relationship to me] instead of *nasabī* [relationship to me].[403]

Abu Hurayrah's hadith, which says *ithnatayn* [two], was narrated by Samhūdī and Shaykhānī. Suyūṭī in *Iḥyā' al-Mayyit*[404] and Sakhāwī in *Istijlāb Irtiqā' al-Ghuraf*[405] also say *ithnatayn* in their books.

However Shaykh Sulaymān Qundūzī in *Yanābī' al-Mawaddah*, narrating from Ibn 'Uqdah in *Muwālāt*, from Abu Hurayrah, says al-Thaqalayn instead.[406] From the discrepancies in wording, it is clear that there has been some corruption, and the correct version is as related by Ibn 'Uqdah.[407]

The Twentieth is Hadith al-Thaqalayn as Narrated by 'Āmir Ibn Laylā Ibn Ḍumrah

Sakhāwī in *Istijlāb Irtiqā' al-Ghuraf*,[408] Samhūdī in *Jawāhir al-'Iqdayn*,[409] and Ḥāfiz Abu al-Futūḥ 'Ijlī in *al-Mu'jaz min Faḍā'l al-Khulafā'*[410] relate from Ibn 'Uqdah in *Muwālāt*, narrating via 'Abdullāh Ibn Sinān, from Abu Ṭufayl, from 'Āmir Ibn Laylā Ibn Ḍumrah and Ḥudhayfat Ibn Usayd that the Prophet delivered a sermon on the day of Ghadīr Khumm and said such-and-such. And then they cite Hadith al-Thaqalayn exactly as we did in number 78, from Zayd Ibn Arqam.

Qundūzī also narrates this hadith in *Yanābī' al-Mawaddah*, as cited by Ibn 'Uqdah in his book *al-Muwālāt* from 'Āmir Ibn Abi Laylā Ibn Ḍumrah and Ḥudhayfah Ibn Usayd. He contents himself with the end of [the hadith] in which the Prophet instructs the people to accept Imam Ali as Master, and tells them to respect the two weighty things.[411]

The Twenty-First Hadith is Hadith al-Thaqalayn as Narrated by Ḍumayrah Aslamī

Sakhāwī in *Istijlāb Irtiqā' al-Ghuraf*,[412] and Samhūdī in *Jawāhir al-'Iqdayn*,[413] both of them quoting from Ibn 'Uqdah in *al-Muwālāt*, narrate that he has extracted it from Ḍumayrah Aslamī saying that:

> When the Prophet was returning from the Farewell Pilgrimage, he stopped at the region of Khumm, and then ordered the areas under their feet be swept and the thorns and straw be picked up, and then he started delivering a sermon in the middle of the day in the noon heat. In his sermon, he said:

92.

أَمَّا بَعْدُ، أَيُّهَا النَّاسُ! فَإِنِّي مَقْبُوضٌ اوشِكُ أَنْ اُدْعَى فَاُجِيبَ؛ فَمَا أَنْتُمْ قَائِلُونَ؟! قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَنَصَحْتَ وَأَدَّيْتَ؛

قَالَ: إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي. أَلَا وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا!

"Now then, people! I shall be taken. I am almost being called and I shall respond. So what do you say?" They said: "We bear witness that you have delivered, advised sincerely, and fulfilled."

The Prophet said: "So I am leaving among you that to which if you cling, you will not go astray: the Book of God, and my Family, my Household. Be aware that they will not disperse until they come to me at the Pool; so watch how you take over care of them from me!"

Qundūzī in *Yanābī' al-Mawaddah* relates this hadith from Ṭabarānī in *al-Mu'jam al-Kabīr*, from Ḍumayrah Aslamī, but he has deleted part of it, only quoting the end, from "I am leaving among you" to the end.[414] This "deletion" is detrimental to the meaning.

The Twenty-Second Is Hadith al-Thaqalayn as Narrated by 'Abd al-Raḥmān Ibn 'Awf

Sakhāwī in *Istijlāb Irtiqā' al-Ghuraf*, by extracting from two *Musnads* of Ibn Abi Shaybah and Abi Ya'lā, and extracting from the *Musnad* of Bazzāz, has narrated that 'Abd al-Raḥmān said:

When the Prophet conquered Mecca, he then set out for Ṭā'if and stayed there for seventeen or nineteen days. During these days, he delivered the following sermon:

93.

اوصِيكُمْ بِعِتْرَتِي خَيْراً؛ وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ؛ وَالَّذِي نَفْسِي بِيَدِهِ لَتُقِيمُنَّ الصَّلَوةَ وَتُؤْتُنَّ الزَّكَوةَ، أَوْ لَابْعَثَنَّ إِلَيْكُمْ رَجُلاً مِنِّي ـ أَوْ كَنَفْسِي ـ يَضْرِبُ أَعْنَاقَكُمْ، ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ ـ رَضِيَ اللهُ عَنْهُ ـ وَقَالَ: هَذَا.[415]

"O people I urge you to take care of my Household, and indeed our appointment is at the Pool. I swear by Him in Whose Hand is my soul you will establish prayer and pay alms; otherwise I will send a man of my

kind—or like myself—to you to behead you!" He then took Ali's hand and said: "This [man]."

Twenty-Three: Hadith al-Thaqalayn as Narrated by 'Abd Ibn Ḥamid[416]

Qundūzī says in *Yanābī' al-Mawaddah*:

Ahmad Ibn Ḥanbal, via a good chain, relates from 'Abd Ibn Ḥamid the words:

94.

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي؛ وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[417]

"I am indeed leaving among you that to which if you cling, you will not go astray: the Book of God and my Family, my Household, and they will not separate from each other until they come to me at the Pool."

He also says:

Ṭabarānī, in *al-Mu'jam al-Kabīr*, via some reliable narrators, relates the words:

95.

إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي؛ وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[418]

"I am leaving among you two caliphs: the Book of God and my Family, my Household; and they will not separate [from each other] until they come to me at the Pool."

The Twenty-Fourth is Hadith al-Thaqalayn as Narrated by Zayd Ibn Aslam

Shaykh 'Ubaydullāh Āmir Tasarrī Hindī in *Arjaḥ al-Maṭālib* relates Hadith Thaqalayn, narrating from Ahmad Ibn Ḥanbal in *Musnad*, and Ṭabarānī in *al-Mu'jam al-Kabīr* from Zayd Ibn Aslam, saying that the Prophet stated:

96.

إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ: كِتَابَ اللهِ عَزَّ وَجَلَّ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ، وَعِتْرَتِي أَهْلَ بَيْتِي؛ وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[419]

"I am leaving among you two caliphs: Mighty and Sublime God's Book, a rope stretched between Heaven and earth, and my Family, my Household. They will not separate from each other until they come to me at the Pool."

Sakhāwī relates this same wording in *Istijlāb Irtiqā' al-Ghuraf,* quoting Ahmad Ibn Ḥanbal's narration in his *Musnad* from Zayd Ibn Aslam.[420]

Note that this wording clearly indicates that the Household are caliphs, and there is no superior or more eloquent prooftext, because [the Holy Prophet] is saying: I am leaving among you two caliphs who are like myself in every respect; they are my two caliphs after I am gone. This statement by the Prophet is narrated not only by Zayd Ibn Aslam; rather as mentioned in number 43 and 58, it is also narrated by Abu Sa'īd and Zayd Ibn Thābit. In addition, the greatest Sunni scholars also narrate the same wording in their books, such as Suyūṭī in *Iḥyā' al-Mayyit*[421] and *al-Durr al-Manthūr,*[422] Qundūzī in *Yanābī' al-Mawaddah,*[423] Mullā Ali Muttaqī in *Kanz al-'Ummāl,*[424] 'Allāmah Badakhshānī in *Miftāh al-Najāt,*[425] Ahmad Ibn Ḥanbal in *Musnad,*[426] Samhūdī in *Jawāhir al-'Iqdayn,*[427] and Tha'labī in the exegesis al-*Kashf wa al-Bayān*[428] via their unbroken chains.

The Twenty-Fifth Is Hadith al-Thaqalayn as Narrated by Imam Hasan Mujtabā

Qundūzī in *Yanābī' al-Mawaddah* says that Ahmad Ibn Ḥanbal and Ibn Ḥibbān narrate this hadith from Hasan Ibn Ali:

97.

إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ: كِتَابَ اللهِ حَبْلٌ مَمْدُودٌ مَابَيْنَ السَّمَاءِ وَالأَرْضِ، وَعِتْرَتِي أَهْلَ بَيْتِي؛ وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[429]

"I am indeed leaving among you two caliphs: the Book of God, a rope stretched from Heaven to earth, and my Family, my Household. They will not separate from each other until they come to me at the Pool."

This hadith is similar to hadith 95, which we quoted from Zayd Ibn Aslam, the only difference being that in number 95, the phrase

عزوجل

"Mighty and Sublime is He" is added after

لفظ الجلالة

the word "God."

The next one is the hadith that Qundūzī narrates in *Yanābī' al-Mawaddah* from Imam Hasan Mujtabā, after the people pledged allegiance to him as Master. By the assistance of God, we will refer to it in the discussion on reliance on Hadith al-Thaqalayn as evidence.

Qundūzī relates in *Yanābī' al-Mawaddah* from *al-Manāqib* by Ahmad Ibn Ḥanbal, from 'Abdullāh Ibn Hasan Muthannā Ibn Hasan Mujtabā Ibn Ali Murtaḍā, from his father, from his grandfather Hasan, the grandson (*Sibṭ*) saying:

> One day, my grandfather, the Prophet, delivered a sermon, and after praising and glorifying God, he said:

مَعَاشِرَ النَّاسِ! أَنَا ادعَى فَاجِيبُ، وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي؛ إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَتَعَلَّمُوا مِنْهُمْ وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ، وَلَا تَخْلُو الْأَرْضُ مِنْهُمْ وَلَوْ خَلَتْ لَسَاخَتْ بِأَهْلِهَا.

ثُمَّ قَالَ: اللَّهُمَّ إِنَّكَ لَا تُخْلِي الْأَرْضَ مِنْ حُجَّةٍ عَلَى خَلْقِكَ لِئَلَّا تَبْطُلَ حُجَّتُكَ؛ وَلَا تُضِلَّ أَوْلِيَاءَكَ بَعْدَ إِذْ هَدَيْتَهُمْ.

أُولَئِكَ الْأَقَلُّونَ عَدَداً، وَالْأَعْظَمُونَ قَدْراً عِنْدَ اللهِ عَزَّ وَجَلَّ. وَلَقَدْ دَعَوْتُ اللهَ تَبَارَكَ وَتَعَالَى أَنْ يَجْعَلَ الْعِلْمَ وَالْحِكْمَةَ فِي عَقِبِي وَعَقِبِ عَقِبِي، وَفِي زَرْعِي وَزَرْعِ زَرْعِي إِلَى يَوْمِ الْقِيَامَةِ، فَاسْتُجِيبَ لِي.[430]

> O people! I am being called and I shall respond; I am leaving among you the two weighty things: the Book of God and my family, my Household. If you cling to them, you will not go astray! And they will not separate from each other until they come to me at the Pool. So learn from them and do not teach them, because they know better than you. The earth will not be without them, but if it were, then it would sink, swallowing up all its inhabitants.

Then he added:

> O God, do not leave the earth without a Proof so that Your Proof is not invalidated, and so that You do not allow Your Friends to go astray after You have guided them. They are the fewest in numbers, but the greatest in value in Mighty and Sublime God's sight. I ask Blessed and Transcendent God to put knowledge and wisdom in my descendants and my descendants' descendants and in my seed and in my seed's seed until the Day of Resurrection, so answer me.

These ninety-seven hadiths that we have quoted here are narrated directly by the companions of the Prophet. We chose them

ourselves from the bellies of books to show them firstly as hadiths with full chains (*musnadah*), not those with incomplete or no chains (*mursalah*), attributed to the Prophet but without full chains (*marfū'ah*) or with broken chains (*maqṭū'ah*). They are all directly from the companions who heard what the Prophet said, not from successors or other hadiths that are quoted in books but without an uninterrupted chain back to a companion. We avoided repetitive hadiths; if we had failed to do so, there would have been over two hundred.

In *Istijlāb Irtiqā' al-Ghuraf*, Sakhāwī names eighteen men and two women, all of them companions of the Prophet, making a total of twenty people who narrate this hadith.

He has mentioned the men's names as Jābir Ibn 'Abdillāh, Ḥudhayfah Ibn Usayd, Khuzaymah Ibn Thābit, Sahl Ibn Sa'd Sā'idī, Ḍumayrah Aslamī, 'Āmir Ibn Laylā, 'Abd al-Raḥmān Ibn 'Awf, 'Abdullāh Ibn 'Abbās, 'Abdullāh Ibn Omar, 'Adī Ibn Ḥātim, 'Aqabah Ibn 'Āmir, Abūdhar, Abu Rāfi', Ali Ibn Abi Ṭālib, Abu Shurayḥ Khuzā'ī, Abu Qudāmah Anṣārī, Abu Hurayrah, Abu al-Haytham Ibn al-Tayyihān, and men from the Quraysh.

The two female companions are Umm Salamah and Abu Ṭālib's daughter Umm Hānī.[431]

In *al-Ṣawā'iq al-Muḥriqah*, Ibn Ḥajar Haytamī lists twenty-odd [companions].[432]

In the introduction of *Jāmi' al-Aḥādith*, Ayatollah Burūjirdī lists thirty-four narrators[433]. 'Allāmah Ṭabāṭabā'ī says: "Some hadith scholars say that thirty-five companions narrate."[434]

However, I count thirty-six narrator companions: twenty-five of whom I have named and whose hadiths I have quoted in full, including Ṣiddīqah Kubrā (Fatimah), peace be upon her. Eight others were adjured by Imam Ali in his sermon (*Hadith al-Munāshadah*), when he asked whoever was present at Ghadīr Khumm to stand up and bear witness, but only those who had heard it with their own ears and knew it by heart, so seventeen men stood up and bore witness.

This hadith is a famous one that is narrated in full by both the Shi'a and the Sunnis in their books, e.g. Abu Nu'aym Isfahani in *Ḥilyat al-Awlīyā'*, and others, from Abu Ṭufayl. We note that eight out of the seventeen who bore witness are not on the other lists of the companions who related the hadith from the Prophet:[435] 1. Sahl Ibn Sa'd Sā'idī, 2. 'Adī Ibn Ḥātim Ṭā'ī, 3. 'Aqabah Ibn 'Āmir, 4. Abu 'Ayyūb Anṣārī, 5. Abu Shurayḥ Khuzā'ī, 6. Abu Qudāmah Anṣārī, 7. Abu Ya'lā Anṣārī, 8. Abu al-Haytham Ibn al-Tayyihān; and we mentioned all of them from *Yanābī' al-Mawwadah*.[436]

These eight persons added to those twenty-five brings the total to thirty-three.

Qundūzī cites Hadith al-Thaqalayn in *Yanābī' al-Mawaddah*, narrating from Abūdhar on the request of Imam Ali's adjurement, on the day of the consultation (*Shurā*), when Ali asked Ṭalḥah, 'Abd al-Raḥmān Ibn 'Awf, and Sa'd Ibn Abi Waqqāṣ:

هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلى الله عليه و آله قَالَ: إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، وَإِنَّكُمْ لَنْ تَضِلُّوا إِنِ اتَّبَعْتُمْ وَاسْتَمْسَكْتُمْ بِهِمَا؟! قَالُوا: نَعَم.

"Do you know that God's Messenger stated: 'I am indeed leaving among you two precious things, the Book of God and my family, my Household. They will not separate from each other until they come to me at the Pool, and you will not go astray if you follow them and cling to them'? They said: 'Yes!'"

Hence, it is clear that these three companions were also narrators of the hadith. We already counted 'Abd al-Raḥmān Ibn 'Awf as one of the original list of twenty-five narrators, so when we add Ṭalḥah and Sa'd Ibn Abi Waqqāṣ to the updated count of thirty-three, it brings the total to thirty-five.

It is said in *Yanābī' al-Mawaddah* that Hadith al-Thaqalayn was narrated by Imam Ali, Imam Hasan Ibn Ali, Jābir Ibn Abdullāh Anṣārī, Ibn 'Abbās, Zayd Ibn Arqam, Abu Sa'īd Khudrī, Abūdhar, Zayd Ibn Thābit, Ḥudhayfah Ibn Yamān, Ḥudhayfah Ibn Usayd, Jubayr Ibn Muṭ'im, and Salmān Fārisī.[437]

They have all already been counted except one, the great companion Salmān Fārsī, about whom the Holy Prophet said: "Salmān is one of us, the Household." When we add him to the other thirty-five, it brings the total up to thirty-six.[438]

Altogether Sayyid Hashim Baḥrānī narrates eighty-two Shi'a and thirty-six Sunni versions of Hadith al-Thaqalayn in *Ghāyat al-Marām*.[439]

'Allāmah Mīrzā Najm al-Dīn Sharīf Askarī has written an appendix to *Ghāyat al-Marām*. He says in his book *Muhammad wa Ali wa Hadith al-Thaqalayn wa Hadith al-Safinah*: "In *Ghāyat al-Marām* Sayyid Hāshim Baḥrānī quotes thirty-nine hadiths [pertaining to Hadith al-Thaqalayn] from Sunni books, and we have found forty more hadiths in Sunni scholars' books; we have put them all in an appendix to *Ghāyat al-Marām*.[440]

It is quite clear that all these hadiths, in spite of their different wordings, styles, and even meanings, all prove just one thing, namely that the Prophet made it quite clear for his nation whom to cling to in

their religious affairs, and from whom to learn the laws for this world and the next, and to whom to refer in difficulties after his death.

Now take a brief look at all those ninety-six selected hadiths and consider how clear the Holy Prophet's intention is made:

1.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ رَبِّي وَعِتْرَتِي أَهْلَ بَيْتِي؛ أَلَا وَهُمَا الْخَلِيفَتَانِ مِنْ بَعْدِي، وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[441]

"I am leaving among you the two weighty things: my Lord's Book and my family, my Household! Be aware, for they are two caliphs after me, and they will not separate from each other until they come to me at the Pool."

2.

إِنِّي تَرَكْتُ فِيكُمْ خَلِيفَتَيْنِ؛ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[442]

"I have left among you two caliphs; if you grasp onto them you will not go astray after me: the Book of God and my Family, my Household. They will not separate from each other until they come to me at the Pool."

3.

إِنِّي خَلَّفْتُ فِيكُمُ الثَّقَلَيْنِ؛ إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[443]

"I am leaving among you the two weighty things; if you cling to them you will not go astray: my Lord's Book and my family, my Household!"

4.

إِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ؛ إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[444]

"I am leaving among you the two weighty things! If you cling to them, you will not go astray: the Book of God and my Family, my Household."

5.

إِنِّي مُخَلِّفٌ فِيكُمْ كِتَابَ رَبِّي عَزَّوَجَلَّ وَعِتْرَتِي أَهْلَ بَيْتِي.[445]

"I am leaving with you the Book of my Lord, Mighty and Sublime is He, and my Family, my Household."

6.

إِنِّي مُخَلِّفٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[446]

"I am leaving that to which if you cling, you will not go astray: the Book of God and my Family, my Household."

7.

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[447]

"I am leaving among you that to which if you cling, you will not go astray: the Book of God and my Family, my Household."

8.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ وَعِتْرَتِي.[448]

"I am leaving among you the two weighty things, one of which is greater than the other: the Book of God and my Family."

9.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: الثَّقَلَ الأَكْبَرَ، وَالثَّقَلَ الأَصْغَرَ، الثَّقَلُ الأَكْبَرُ كِتَابُ اللهِ، وَالثَّقَلُ الأَصْغَرُ عِتْرَتِي أَهْلَ بَيْتِي.[449]

"I am leaving among you the two weighty things: the greater weight and the lighter weight; the greater weight is the Book of God, and the lighter weight is my family, my Household."

10.

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي؛ فَتَمَسَّكُوا بِهِمَا لَنْ تَضِلُّوا.[450]

"I am leaving among you the two weighty things: the Book of God and my Household! So if you cling to them, you will not go astray."

11.

إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[451]

"I am leaving with you that onto which if you grasp, you will not go astray: the Book of God, and my family, my Household."

12.

إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[452]

"Indeed I have left among you that onto which if you grasp you will not go astray: the Book of God, and my family, my Household."

13.

تَرَكْتُ فِيكُمْ مَالَنْ تَضِلُّوا بَعْدِي أَبَداً: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[453]

"I have left among you something [so that] you will not go astray after me: the Book of God, and my family, my Household."

14.

تَرَكْتُ فِيكُمْ مَالَنْ تَضِلُّوا إِنِ اعْتَصَمْتُمْ بِهِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي.[454]

"I have left among you that to which if you cling you will not go astray: the Book of God, and my Family, my Household."

It is not just these narrations of Hadith al-Thaqalayn that are about the Household and Imam Ali. There are many other narrations with similar content. For example, Ḥāfiẓ Jamāl al-Dīn Zarandī has narrated from 'Abdullāh Ibn Zayd Ibn Thābit quoting his father saying that:

مَنْ أَحَبَّ أَنْ يُنْسَأَ لَهُ -أَيْ يُتَأَخَّرُ فِي أَجَلِهِ- وَأَنْ يُمَتَّعَ بِمَا خَوَّلَهُ اللهُ فَلْيَخْلُفْنِي فِي أَهْلِي خِلَافَةً حَسَنَةً، فَمَنْ لَمْ يَخْلُفْنِي فِيهِمْ بَتَرَ عُمْرَهُ، وَوَرَدَ عَلَيَّ يَوْمَ الْقِيَامَةِ مُسْوَدّاً.[455]

"Whoever would like his death to be delayed (*an yunsa' lahu*), and to benefit from what God has bestowed upon him, should take over good care of my Household from me. So the life of whoever does not take over care of them from me will be shortened, and on the Day of Resurrection, he will come, his face blackened, to me."

In his *al-Mu'jam al-Awsaṭ*, Ṭabarānī has narrated from Ibn Omar saying:

آخِرُ مَا تَكَلَّمَ بِهِ النَّبِيُّ صلى الله عليه وآله: اخْلُفُونِي فِي أَهْلِ بَيْتِي خَيْراً.[456]

"The last thing that the Holy Prophet said was: 'Take over good care of my Household from me.'"

Mullā Ali Muttaqī in *Kanz al-'Ummāl* narrates from Daylamī, from Anas and Abu Sa'īd Khudrī, saying that the Prophet stated:

يَا عَلِيُّ: أَنْتَ تُبَيِّنُ لِأُمَّتِي مَا اخْتَلَفُوا فِيهِ مِنْ بَعْدِي.[457]

"O Ali, you will explain to my nation what they disagree about after I am gone."

Further, *Kanz al-'Ummāl* quotes Ibn 'Abbās as saying that the Prophet stated:

أَنَا الْمُنْذِرُ، وَعَلِيٌّ الْهَادِي، وَبِكَ يَا عَلِيُّ يَهْتَدِي الْمُهْتَدُونَ.[458]

"I am the Warner and Ali is the Guide; O Ali, it is by you that the guided ones are guided!"

Ṣafūrī Shāfi'ī has narrated from the Prophet that he said to Imam Ali:

أَنْتَ الصِّدِّيقُ الأَكْبَرُ، وَأَنْتَ الْفَارُوقُ الَّذِي تُفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ.[459]

"You are greatest truthful one, and you are the distinguisher who differentiates between right and wrong!"

It is also narrated in *Kanz al-'Ummāl* from Ka'b Ibn 'Ujrah that the Prophet stated:

تَكُونُ بَيْنَ النَّاسِ فُرْقَةٌ وَاخْتِلَافٌ فَيَكُونُ هَذَا وَأَصْحَابُهُ عَلَى الْحَقِّ - يَعْنِي صلى الله عليه وآله عَلِيًّا.[460]

"'There will be disunion and disagreement among the people, so this [man] and his companions will be in the right.' [The Prophet] meant Ali."

There is another hadith in *Kanz al-'Ummāl* that says that the Prophet stated:

مَنْ أَحَبَّ أَنْ يَحْيَى حَيَاتِي، وَيَمُوتَ مِيتَتِي، وَيَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي قُضْبَانًا مِنْ قُضْبَانِهَا غَرَسَهُ بِيَدِهِ وَهِيَ جَنَّةُ الْخُلْدِ فَلْيَتَوَلَّ عَلِيًّا وَذُرِّيَّتَهُ مِنْ بَعْدِي، فَإِنَّهُمْ لَنْ يُخْرِجُوكُمْ مِنْ بَابِ هُدًى وَلَنْ يُدْخِلُوكُمْ فِي بَابِ ضَلَالَةٍ.[461]

"Whoever wants to live my life, die my death, and enter the garden that my Lord has promised me, branches of the branches that He has planted with His own Hand, it being the garden of perpetuity, should accept the guardianship of Ali and his offspring after I am gone, because they will not cast you out of any door of guidance, or put you through any door of error!"

In the light of these numerous hadiths that corroborate each other, the consensus of those who have certainty, are loyal to the Prophet, and keep the pact and covenant of the Loving Lord, the Shi'a's cries have risen up from the time of the Prophet to this day. They are sometimes victorious and sometimes defeated, sometimes in the majority and sometimes forsaken. The Shi'a are those who have clung to the two weighty things (*Thaqalayn*), willingly accepted the words of the Prophet, and understood that whoever seeks promotion above them will perish.

Oh God, help us to act upon Your Noble Book, and follow the Seal of the Prophets, Muhammad and his Descendants, Guardians and Custodians, and those who are close to him. Praise be to God, Who guided us to this, for we would not be guided if God had not guided us.

Poetry about Imam Ali

وَكَانَ هَوَانَا فِي عَلِيٍّ وَإِنَّهُ لَأَهْلٌ لَهَا مِنْ حَيْثُ تَدْرِي وَلَا تَدْرِي
فَذَاكَ بِعَوْنِ اللهِ يَدْعُو إِلَى الْهُدَى يَنْهَى عَنِ الْفَحْشَاءِ وَالْبَغْيِ وَالتَّكْرِ
وَصِيُّ النَّبِيِّ الْمُصْطَفَى وَابْنُ عَمِّهِ قَاتِلُ فُرْسَانِ الضَّلَالَةِ وَالْكُفْرِ.[462]

Our love is for Ali, for he deserves it—whether you know or know not!
So it is he who, with the assistance of God, invites people to guidance, and forbids indecency, wrong, and aggression,
The executor and cousin of the Chosen One (Muṣṭafā), [and] slayer of the horsemen of error and unbelief.

أَلَا إِنَّ خَيْرَ النَّاسِ بَعْدَ نَبِيِّهِمْ وَصِيُّ الْمُصْطَفَى عِنْدَ ذِي الذِّكْرِ
وَأَوَّلُ مَنْ صَلَّى وَصِنْوُ نَبِيِّهِ أَوَّلُ مَنْ أَرْدَى الْغُوَاةَ لَدَى بَدْرِ.[463]

Behold! The best man, after the Prophet is the executor of Muṣṭafā according to mindful people,
And the first to pray, his Prophet's twin branch, the first to encounter the misguiders at Badr.

هَذَا وَصِيُّ رَسُولِ اللهِ قَائِدُكُمْ صِهْرُهُ وَكِتَابُ اللهِ قَدْ نُشِرَا.[464]

This is the executor of God's Messenger, your Leader and his son-in-law, the Book of God having been spread open [in front of you].

There follow couplets uttered by Ḥujr Ibn 'Adī Kindī at the Battle of the Camel.

يَا رَبَّنَا سَلِّمْ لَنَا عَلِيًّا سَلِّمْ لَنَا الْمُبَارَكَ الْمُضِيَّا
الْمُؤْمِنَ الْمُوَحِّدَ التَّقِيَّا لَا خَطِلَ الرَّأْيِ وَلَا غَوِيًّا
بَلْ هَادِيًا مُوَفَّقًا مَهْدِيًّا وَاحْفَظْهُ رَبِّي وَاحْفَظِ النَّبِيَّا
فِيهِ فَقَدْ كَانَ لَهُ وَلِيًّا ثُمَّ ارْتَضَاهُ بَعْدَهُ وَصِيًّا.[465]

Our Lord! Keep Ali safe for us; secure this blessed shining man!
This pious, monotheistic believer, not given to silly opinion and not misguiding.

But rather a rightly guided successful guide. O my Lord! Preserve him and preserve the Prophet,
Through him, for he was his most trusted friend (*kāna lahu waliyyan*), whom he chose as executor after him.

O God! Bestow peace and mercy upon our Master and increase Your blessing upon him, our Master and Imam Ali Ibn Abi Ṭālib, the chief of the executors and the Master of the Faithful, the Imam of the monotheists and the Leader of the bright-faced, white-footed, the drone of the believers and upon his noblest choicest progeny, and curse their enemies, those out of the first and last who oppress them, those who stubbornly oppose them and deny their merits and achievements and usurp their rights from now up to the Day of Resurrection.

Lessons One Hundred Ninety-One to One Hundred Ninety-Five

Sources, Instances of Reliance on It as Evidence, and Theological Discussion

LESSONS ONE HUNDRED NINETY-ONE TO ONE HUNDRED NINETY-FIVE

In the Name of God, the most Compassionate, the most Merciful

Commentary on the verse:

اللهِ بِحَبْلِ وَاعْتَصِمُوا...

The Wise God has stated in His Glorious Book:

وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعاً وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ!

Hold fast, all together, to God's rope, and do not become divided. Remember the favor of God towards you how you were enemies [to one another] *and He united your hearts so that you became brothers through His Favor. You were on the brink of a pit of Fire, and He delivered you from it. Thus, God explains His signs to you, so that you may be guided* (3:103).

The preceding verse is:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

O you who believe, fear God as He should be feared, and do not die except as Muslims (3:102).

The next two verses say:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ.

And there should be a nation among you inviting to goodness, enjoining right, and forbidding wrong; such are they who are successful. And do not be like those who became divided and disagreed after apparent proofs had come to them; for such [people] *there will be an immense punishment* (3:104–5).

The verses continue in this vein up to:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْراً لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ.

You are the best nation ever brought forth for mankind, enjoining right and forbidding wrong and believing in God. If the people of the Book would only

believe, it would be better for them; some of them are believers but most of them are transgressors (3:110).

'Allāmah Ṭabāṭabā'ī, when commenting on the verse:

وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعاً وَلَا تَفَرَّقُوا

Hold fast, all together, to God's rope, and do not become divided, says:

God says in the preceding verse:

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَى عَلَيْكُمْ آيَاتُ اللهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمْ بِاللهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

How can you disbelieve, when God's verses are recited to you, and His Messenger is among you—and whoever holds firmly to God, is guided to a Straight Path (3:101).

This verse clearly says that holding fast to the verses of God and His Book as well as His Prophet is holding fast to God. Guidance is guaranteed for whoever does so. To cling to the Holy Prophet is to cling to the Qur'an, because it is the Book [of God] that tells us to do so:

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Take whatever the Messenger gives you, but leave whatever he forbids you (59:7).

Moving on from *and whoever holds firmly...*(3:101) to *Hold fast...*(3:101), there is now instead an instruction to hold fast to God's rope. The resultant meaning is that God's rope is God's Book sent down from God. It is what connects the servant to the Lord and connects Heaven to earth. If you wish, say: "the rope of God is the Qur'an and the Holy Prophet." You already know that they ultimately mean the same thing.

Even though the Qur'an enjoins nothing but fearing God as He should be feared and submission (Islam), the purpose of this verse differs from that of the previous one, which does command fearing God as He should be feared and not dying except as Muslims:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

O you who believe, fear God as He should be feared, and do not die except as Muslims (3:102).

That is because 3:101 addresses the commandment to individuals. whereas this verse (3:102) addresses the commandment to the entire community as a group; proof of that is in

جميعا

all together, and in

لاتفرقوا

and do not become divided. Hence, these verses command Islamic society to hold fast collectively to the Qur'an and the Sunnah just as it commands the individual to do so.[466]

'Allāmah continues his argument until he comes to the verse

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

And do not be like those who became divided and disagreed after apparent proofs had come to them; for such [people] *there will be an immense punishment* (3:105). Here, he says:

In many places, God says disagreement is attributable to hatred amongst themselves, for example:

وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ.

and none differed in it except those who had been given it, after the clear proofs had come to them, out of hatred among themselves (2:213). Even though differences in beliefs and opinions are inevitable between individuals because of their different understandings, promoting societal cohesion is also necessary, as is reconciliation of those who have disagreed, bringing them back into the union. Ending disagreement is possible and feasible via an intermediary. For the nation to oppose doing so is aggression on their part, and to cast themselves into the perdition of disunity.

The Holy Qur'an strictly invites the nations to unite and not to disagree. This command and invitation is because of the previous nations who always had differences, one nation against another nation. So if the Qur'an's command is not taken seriously, these nations of ours will become even worse! We have said repeatedly in our previous discussions that as a rule, when the Holy Qur'an warns against something and emphasizes avoidance of it, it indicates that the thing is likely to occur. This is what the Prophet, like the Qur'an, also tells us—that disunity will creep among his nation. It will then manifest in various sects.

Both history and the present have proven the Qur'anic prediction to be true. No sooner did the Prophet pass away than his nation split apart. Each group chose its own way and belief and began blaming the other group. And this course has been followed since the time of the companions till now. Whenever anyone has tried to reconcile two disagreeing groups, he himself has ended up founding a third *madhhab*!

Analytical research leads us to the conclusion that the root of all this disagreement is the hypocrites, about whom and against whom the Holy Qur'an speaks out, making much of their guile and cunning.

If you look closely at the verses of Chapter 2, *al-Baqara*, Chapter 9, *al-Tawbah*, Chapter 33, *al-Aḥzāb*, Chapter 63, *al-Munāfiqūn*, and so on, and pay close attention to the meaning, you will be surprised by what you learn. This was when the Prophet was still alive and revelation had not yet ended, but when the Prophet passed away, all of a sudden the hypocrites faded away and the sound of their bells stopped. The situation changed, as the poem says:

كَأَنْ لَمْ يَكُنْ بَيْنَ الْحَجُونِ إِلَى الصَّفَا
أَنِيسٌ وَلَمْ تَسْمُرْ بِمَكَّةَ سَامِرُ.

As if there were no companions from Ḥajūn to [Mount] Ṣafā,
Nor anyone to chat with of a night in Mecca!

It did not take long for people to have serious disagreements with one another and differences in opinions. Various ideological schools (*madhhabs*) divided them. Despotic governments enslaved the people, transforming their happy lives into misery and error.

We hope that God will grant us of His bounty the success to complete this discussion when we explain Sūrat al-Barā' ah.[467]

Narrations in *Tafsīr al-Mīzān* Concerning Securing the Successorship of the Prophet

Concerning the narrative argument of the sentence, 'Allāmah Ṭabāṭabā'ī says:

Al-Durr al-Manthūr says, concerning God's words,

واعتصموا بحبل الله جميعا

Hold fast, all together to God's rope...: Ibn Abi Shaybah and Ibn Jarīr narrate from Abu Sa'īd Khudrī that he said:

The Prophet stated:

كِتَابُ اللهِ هُوَ حَبْلُ اللهِ الْمَمْدُودُ مِنَ السَّمَاءِ إِلَى الأَرْضِ.

"The Book of God is God's rope stretching from Heaven to earth."

[*Al-Durr al-Manthūr*] also says: "Ibn Abi Shaybah narrates from Abu Shurayḥ al-Khuzā'ī: 'The Prophet stated: "This Qur'an is a rope (*sabab*) one end of which is in God's Hand and the other end of which is in your hands, so cling to it, for you will not and will never go astray thereafter!"'"

Ma'ānī al-Akhbār says: "Imam Sajjād said in a hadith: 'God's rope is the Holy Qur'an.' Concerning this meaning, there are many hadiths narrated by both the Sunnis and Shi'a."

Tafsīr al-'Ayyāshī says:

Imam Bāqir said:

آلُ مُحَمَّدٍ هُمْ حَبْلُ اللهِ الَّذِي أَمَرَ بِالاعْتِصَامِ بِهِ، فَقَالَ: وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعاً وَلَا تَفَرَّقُوا

"Muhammad's Family are God's rope, to which He enjoined holding fast, saying: *Hold fast, all together to God's rope, and do not become divided*" (3:103).

'Allāmah Ṭabāṭabā'ī says: "In the commentary above there was that which is corroborated by it. Further corroboration of it is in the narrations still to come."

Al-Durr al-Manthūr says Ṭabarānī narrates from Zayd Ibn Arqam, saying that Prophet stated:

إِنِّي لَكُمْ فَرَطٌ وَإِنَّكُمْ وَارِدُونَ عَلَيَّ الْحَوْضَ، فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِي الثَّقَلَيْنِ.

قِيلَ: وَمَا الثَّقَلَانِ يَا رَسُولَ اللهِ؟!

قَالَ: الأَكْبَرُ كِتَابُ اللهِ عَزَّوَجَلَّ سَبَبٌ طَرَفُهُ بِأَيْدِيكُمْ، فَتَمَسَّكُوا بِهِ لَنْ تَزَالُوا وَلَنْ تَضِلُّوا؛ وَالأَصْغَرُ عِتْرَتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، وَسَأَلْتُ لَهُمَا ذَاكَ رَبِّي، فَلَا تَقَدَّمُوهُمَا فَتَهْلِكُوا، وَلَا تُعَلِّمُوهُمَا فَإِنَّهُمَا أَعْلَمُ مِنْكُمْ.

"I shall precede you and you will come to me at the Pool, so watch how you take over care of these two precious things from me!"

They asked: "What are those two weighty things, God's Messenger?"

He stated:

The greater one is the Mighty and Sublime God's Book, a rope, one end of which is in the Hand of God and the other end of which is in your hands, so cling to it. You will not and never will go astray! The lighter one is my Family. They will not separate from each other

until they come to me at the Pool. And I have asked for that for them from my Lord, so do not overtake them, for you will perish, and do not teach them because they know better than you!

'Allāmah Ṭabāṭabā'ī says:

Hadith al-Thaqalayn is a tradition transmitted by an impeccable plurality of narrators, upon which there is the consensus of both the Shi'a and the Sunnis. It was stated above, pertaining to the beginning of the chapter, that some hadith scholars state that it is narrated by thirty-five companions, some men and some women, and it is narrated from them in turn by several narrators and hadith scholars.

Moreover, in *Tafsīr al-Durr al-Manthūr*, Ibn Mājah, Ibn Jarīr, and Ibn Abi Ḥātim relate from Anas, saying that the Prophet stated:

افْتَرَقَتْ بَنُو إِسْرَائِيلَ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً كُلُّهُمْ فِي النَّارِ إِلَّا وَاحِدَةً

قَالُوا: يَا رَسُولَ اللهِ! وَمَا هَذِهِ الْوَاحِدَةُ؟!

قَالَ: الْجَمَاعَةُ. ثُمَّ قَالَ: وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعاً.

"The Israelites divided into seventy-one sects, and my nation will divide into seventy-two sects, all of which, except one, are going to Hell!"

They asked: "O God's Messenger! Who are the one?"

He answered: "The united community (*al-Jamā'at*)." Then he added: *Hold fast, all together to God's rope* (3:103).[468]

'Allāmah Ṭabāṭabā'ī has stated: "This hadith is also well known. The Shi'a narrated it differently, as in *al-Khiṣāl*, *Ma'ānī al-Akhbār*, *al-Iḥtijāj*, *al-Amālī*, *Kitāb Sulaym Ibn Qays*, and *Tafsīr al-'Ayyāshī*."

Now we are going to quote it from *al-Khiṣāl*. The author narrates it via his chains from Sulaymān Ibn Mihrān, from Ja'far Ibn Muhammad, quoting his father and forefathers, from Imam Ali, saying:

I heard the Holy Prophet say:

The nation of Moses, after he was gone, divided into seventy-one sects, only one sect of which will be delivered, and seventy [sects] are going to Hell! After Jesus's [ascension], his nation divided into seventy-two sects, one sect of which will be delivered and seventy-

> one [sects] are going to Hell. And after I am gone, my nation will divide into seventy-three sects, one sect of which will be delivered but seventy-two [sects] are going to Hell!

The above hadith matches the following hadiths.

Al-Durr al-Manthūr says: "Abu Dāwūd, Tirmidhī, Ibn Mājih, and Hākim, who confirms it to be authentic, narrate from Abu Hurayrah, saying: 'God's Messenger stated: "The Jews divided into seventy-one sects, the Christians divided into seventy-two sects, and my nation will divide into seventy-three sects."'"

'Allāmah Ṭabāṭabā'ī states: "[Narrations with] the same meaning are related via other routes from Mu'āwīyah and others."

Al-Durr al-Manthūr says that Ḥākim narrates from 'Abdullāh Ibn Omar, saying:

> God's Messenger stated: "What befell the Israelites will befall my nation, just as one sandal matches another sandal. Even if one of them openly committed adultery with his mother, someone in my nation would do the same. The Israelites divided into seventy-one sects (*millah*), and my nation into seventy-three sects (*millah*), all of which but one sect will go to Hell."
>
> He was asked: "What is that one?" He answered: "The one in which I am today as well as my companions."

'Allāmah Ṭabāṭabā'ī says: "A similar hadith is narrated in *Jāmi' al-Uṣūl* by Ibn Jazarī, from Tirmidhī, from 'Amr Ibn al-'Āṣ, from the Prophet."

And there is a hadith from Ghīyāth Ibn Ibrahim in *Kamāl al-Dīn*, narrating from Imam Ṣādiq, quoting his father and forefathers, saying the Prophet said:

كُلّ مَاكَانَ فِي الامَمِ السَالِفَةِ فَانَهُ يَكُونُ فِي هذِهِ الامَةِ مِثْلُهُ حَذْوَ النَعْلِ بِالنَعْلِ[469]، وَالقُذَّةِ بِالقُذَّة

"The like of everything that was among the previous nations will be in this nation, as similar as one sandal to another sandal, and one arrow's feather to another arrow's feather!"[470]

Tafsīr al-Qumi quotes the Prophet as saying:

لَتَرْكَبُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ النَعْلِ بِالنَعْلِ وَالقُذَّةِ بِالقُذَّةِ، لَا تُخْطِؤُونَ طَرِيقَهُمْ وَلَا يُخْطَى، شِبْرٌ بِشِبْرٍ وَذِرَاعٌ بِذِرَاعٍ، وَبَاعٌ بِبَاعٍ، حَتَّى أَنْ لَوْ كَانَ مَنْ قَبْلَكُمْ دَخَلَ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ!

قَالُوا: اَلْيَهُودَ وَالنَّصَارَى تَعْنِي يَا رَسُولَ اللهِ؟! قَالَ: فَمَنْ أَعْنِي؟ لَتَنْقُضُنَّ عُرَى الإِسْلامِ عُرْوَةً عُرْوَةً، فَيَكُونُ أَوَّلُ مَا تَنْقُضُونَ مِنْ دِينِكُمُ الأَمَانَةَ، وَآخِرُهُ الصَّلَوةَ.

You will perpetrate the tradition (Sunnah) of those who preceded you, as similarly as one sandal to another sandal, one arrow's feather to another arrow's feather. You will not deviate from their path and it will not be deviated from, handspan by handspan, forearm's length by forearm's length and wingspan by wingspan.[471] Even if those who preceded you entered the burrow of a lizard, you would also enter it.

[The people about him] asked: "O God's Messenger, do you mean the Jews and the Christians?" He asked "Whom else would I mean? You will unpick the bonds of Islam bond by bond! The first of your religion to be picked apart will be trust and the last one will be prayer."

Quoting from *Jāmi' al-Uṣūl*, in amongst what it quotes from the authentic collections, from *Ṣaḥīḥ al-Tirmidhī*, the Prophet said: "By Him in Whose Hand my soul is, you will perpetrate the customs (*Sunan*) of those who were before you!" Razīn[472] adds:

حَذْوَ النَّعْلِ بِالنَّعْلِ وَالْقُذَّةِ بِالْقُذَّةِ، حَتَّى إِنْ كَانَ فِيهِمْ مَنْ أَتَى امَّهُ يَكُونُ فِيكُمْ فَلَا أَدْرِي أَتَعْبُدُونَ الْعِجْلَ أَمْ لَا.[473]

"...as similarly as one sandal to another sandal and one arrow's feather to another arrow's feather. Even if there was among them someone who copulated with his own mother, there would be such a one among you. Now I do not know: would you worship a calf or not?"

'Allāmah says: "This hadith is also well known. The Sunnis narrate it in their authentic collections and elsewhere, and the Shi'a also narrate it in their hadith collections."

It is narrated in the two *Ṣaḥīḥs* (*Bukhārī* and *Muslim*) that the noble Prophet stated:

لَيَرِدَنَّ عَلَيَّ الْحَوْضَ رِجَالٌ مِمَّنْ صَاحَبَنِي حَتَّى إِذَا رُفِعُوا اخْتُلِجُوا[474] دُونِي، فَلَأَقُولَنَّ أَيْ رَبِّ أُصَيْحَابِي! فَلَيُقَالَنَّ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ!

"Men from among my companions will most certainly come to me at the Pool, until they are taken away and cut off from me! Then, I will most certainly say: 'O my Lord! My companions!' But I will most certainly be answered: 'You surely know not what they innovated after you were gone!'"

Similarly, it is narrated in the two *Ṣaḥīḥs* (*Bukhārī* and *Muslim*) from Abu Hurayrah, saying that the Prophet stated:

يَرِدُ عَلَيَّ يَوْمَ الْقِيَامَةِ رَهْطٌ مِنْ أَصْحَابِي ـ أَوْ قَالَ مِنْ اُمَّتِي ـ فَيُحَلَّؤُونَ[475] عَنِ الْحَوْضِ. فَأَقُولُ: يَا رَبِّ أُصَيْحَابِي. فَيَقُولُ: لَا عِلْمَ لَكَ بِمَا أَحْدَثُوا بَعْدَكَ، ارْتَدُّوا عَلَى أَعْقَابِهِمُ الْقَهْقَرَى فَيُحَلَّؤُونَ.[476]

"On the Day of Resurrection, some of my companions [or some of my nation] will come to me at the Pool, but they will be kept away from the Pool. So, I will say: 'O my Lord, my companions!' But [God] will answer: 'You have no knowledge of what they innovated after you were gone! They turned back on their heels, so now they will be kept away!'"

'Allāmah says: "This hadith is also a well-known one narrated by both sects in their authentic collections (*Ṣiḥāḥ*), and general collections (*jawāmi'*), from some of the companions of the Prophet such as Ibn Mas'ūd, Anas, Sahl Ibn Sā'id, Abu Hurayrah, Abu Sa'īd Khudrī, 'Āyishe, Umm Salamah, and Abu Bakr's daughter, Asmā', and some others, as well as from some of the Imams from the Household."[477]

Sayyid Ibn Ṭāwūs, in *Ṭarā'if* (Khayyām: Qum) pp. 376–77 has written that 'Abd al-Mahmud says: "I have seen these four *madhhabs* reject each other and their religion and reject many of the companions collectively and severally."

Their evidence, that their Prophet criticized them and testified to their being in error, is what Ḥamīdī relates in *al-Jam' bayn al-Ṣaḥiḥayn*—also in *Musnad Sahl Ibn Sa'd* in hadith 28 out of those upon which there is consensus: He said:

I heard the Prophet say:

انا فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَداً، وَلَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ.

"I will precede you at the Pool. Whoever comes will drink, and whoever drinks will never be thirsty! There will certainly come to me groups whom I know and who know me. Then I and they will be kept apart."

Abu Ḥāzim, who is the narrator of this hadith from Sa'd Sā'idī, says:

When I was narrating this hadith to them, Nu'mān Ibn Abi 'Ayyāsh heard it and asked: "Did you [really] hear it like that from Sahl Ibn Sa'd?" I said: "Yes." He said:

And I testify that I heard Abu Sa'īd Khudrī add:

فَيَقُولُ: إِنَّهُمْ امَّتِي! فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ؟! فَأَقُولُ: سُحْقًا سُحْقًا لِمَنْ بَدَّلَ بَعْدِي وَغَيَّرَ.

> And so [the Prophet] will say: "'They are from my nation.' But I will be told: 'You do not know what they innovated after you were gone!' And I will say: 'To Hell with, to Hell with whoever changed and altered after I was gone.'"[478]

There is another hadith that Ḥamīdī narrates in *al-Jam' bayn al-Ṣaḥīḥayn*, hadith 60, of that upon which there is consensus from *Musnad Ibn 'Abbās*:[479] He says that God's Messenger said:

أَلَا إِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ امَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: يَا رَبِّ أُصَيْحَابِي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ؟! فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ. إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.[480] قَالَ: فَيُقَالُ لِي: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ.[481]

> Let it be known that men from my nation will be taken to the left [to Hell] and I will implore: "O my Lord, my companions!" Then the reply will come: "You certainly know not what they innovated after you were gone!" And I will say as the pious servant (al-'Abd al-Ṣāliḥ)[482] said: "O my Lord, I was a witness to them as long as I was among them, but when You took me away then You were the Watcher over them, and You are the Witness to everything! If You punish them, well they are Your creatures, and if You forgive them, well You are the Mighty, the Wise!" [The Prophet stated:] I will be told: "Since you left them, they have been turned back on their heels!"

Another example is what Ḥamīdī narrates in *al-Jam' bayn al-Ṣaḥīḥayn*, hadith 131 of those upon which there is consensus from *Musnad Anas*: The Prophet stated:

لَيَرِدَنَّ عَلَيَّ الْحَوْضَ رِجَالٌ مِمَّنْ صَاحَبَنِي، حَتَّى إِذَا رَأَيْتُهُمْ وَرُفِعُوا إِلَيَّ اخْتُلِجُوا دُونِي، فَلَأَقُولَنَّ: أَيْ رَبِّ أُصَيْحَابِي! أُصَيْحَابِي! فَلَيُقَالَنَّ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ؟[483]

"Some of the men who were companions to me will surely come to me at the Pool, until, when I see them and they have been submitted to me, they will be prevented from reaching me. Then, I will most

certainly say: 'O my Lord! My companions!' But I will most certainly be informed: 'You know not what they innovated after you were gone!'"

Another example is also narrated by Ḥamīdī in *al-Jam' bayn al-Ṣaḥīḥayn*, hadith 267, on which there is consensus from *Musnad Abi Hurayrah*, from Aṭā' Ibn Yasār, from Abu Hurayrah, saying that God's Messenger stated:

بَيْنَمَا أَنَا قَائِمٌ فَإِذَا زُمْرَةٌ، حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ فَقَالَ: هَلُمَّ، فَقُلْتُ: إِلَى أَيْنَ؟ قَالَ: إِلَى النَّارِ وَاللهِ. قُلْتُ: مَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى. ثُمَّ إِذَا زُمْرَةٌ حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ فَقَالَ: هَلُمَّ، فَقُلْتُ: إِلَى أَيْنَ؟ فَقَالَ: إِلَى النَّارِ وَاللهِ. قُلْتُ: مَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمُ ارْتَدُّوا عَلَى أَدْبَارِهِمُ الْقَهْقَرَى، فَلَا أَرَاهُ يَخْلُصُ مِنْهُمْ إِلَّا مِثْلَ هَمَلِ النَّعَمِ.[484]

> While I am standing [at the Halting Place of the Day of Resurrection], all of a sudden there will be a group. Even though I know them, a man will step out between me and them and say: "Come!" I will ask: "To where?" He will reply: "To Hell, by God!" I will ask: "What is their story?" He will reply: "They turned back on their heels after you were gone." Then I will only see him deliver as few of them as [the number of] untended livestock in a desert!

They narrate similar hadiths via several routes from *Musnad 'Āyishe*, via several routes from *Musnad Asmā' Bint Abu Bakr*, via several routes from *Musnad Umm Salamah*, and similar hadiths from *Musnad Sa'īd Ibn al-Musayyib*. All these hadiths are in *Jāmi' bayn al-Ṣaḥīḥayn* by Ḥamīdī.

Another example is the hadith of Ahmad Ibn Ḥanbal, in *Musnad 'Abdullāh Ibn Mas'ūd* where he says that God's Messenger stated:

أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَيُرْفَعَنَّ إِلَيَّ رِجَالٌ مِنْكُمْ حَتَّى إِذَا أَهْوَيْتُ إِلَيْهِمْ لِأُنَاوِلَهُمُ اخْتُلِجُوا دُونِي. فَأَقُولُ: أَيْ رَبِّ أُصَيْحَابِي! فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ.[485]

> I will precede you to the Pool. Then some men from among you will be brought to me and even if I want to get closer to them to reach them, they will be put out of my reach! I will say: "O my Lord! My companions!" But I will be informed: "You know not what they innovated after you were gone!"'

Ḥamīdī has narrated the same hadith in *Musnad Ḥudhayfat Ibn al-Yamān* in hadith 7 of those on which there is consensus.[486]

Mullā Ali Muttaqī in *Kanz al-'Ummāl* (Beirut), vol. 11, pp. 176–77, in hadiths 31, 112–31, and 115, says that the Prophet stated:

أنا آخذ بحُجَزِكم أقول: اتقوا النار، اتقوا الحدود؛ فإذا مُتُّ تركتكم، وأنا فَرَطكم على الحوض، فمن وَرَدَ فقد أفلح؛ فيُؤتى بأقوام فيؤخذ بهم ذات الشمال فأقول: يا ربِّ امتي، فيقول: إنهم لم يزالوا بعدك يرتدّوا على أعقابهم.

"I hold onto your waistbands and say: 'Beware of Hell! Beware the punishments!' And when I die, I will leave you and I will precede you to the Pool. Then, whoever reaches [the Pond] will be saved. For, some tribes will be taken to the left-hand side [to Hell], and I will say: 'O my Lord, my nation,' but [God] will state: 'They kept turning back on their heels after you were gone.'"

After narrating several similar hadiths, Sayyid Sharaf al-Dīn 'Āmilī says in *Fuṣūl al-Muhimmah*, p. 191:

> Concerning the Kawthar, Bukhārī has narrated from his *Ṣaḥīḥ* from Asmā', the daughter of Abu Bakr, saying that the Holy Prophet said:
>
> إني على الحوض حتى أنظر من يَرِدُ عليّ منكم، وسيُؤخذ ناسٌ دوني فأقول: يا ربِّ مني ومن امتي! فيقال: هل شعرتَ ما عملوا بعدك؟! والله ما برحوا يرجعون على أعقابهم. قال البخاري: فكان ابنُ أبي مليكة يقول: اللهم إنا نعوذ بك أن نرجع على أعقابنا ونُفتَن عن ديننا انتهى.[487]
>
> "I will be at the Pool when I notice some of you coming toward me. Some people will be taken away. So I will say: 'O my Lord, of my own kind and from my nation!' Then the answer will come: 'Did you realize what they did after you were gone! By God, they are still turned back on their heels!'"
>
> Bukhārī says: "Ibn Abi Malīkah would say: 'O God, we seek refuge in You from our turning back on our heels!'"

After narrating the two hadiths, Ayatollah 'Āmilī says:

> Whoever is aware of what Imam Ahmad has narrated from the hadith of Abu Ṭufayl, at the end of his *Musnad*, part five, knows that on the night at the pass (*Laylat al-'Aqabah*), they made the siege armor (*dabbāb*)[13] roll down from the mountain to startle the Prophet's camel. It is clearly said that:[488]
>
> وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ
>
> *They contemplated what they could not achieve, and they were vindictive only because God and His Messenger had enriched them out of His grace* (9:74).

However, one who recites chapter 9 (*Tawbah*) would understand how [paraphrasing 9:48] they had previously wanted to cause trouble and upset matters for the Prophet, until the truth came and God's command prevailed, much as they were averse:

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ. لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ. وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ. وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ. إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ. وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ. يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا مُؤْمِنِينَ. أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَٰلِكَ الْخِزْيُ الْعَظِيمُ. وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ. وَمِنْهُم مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ. فَلَمَّا آتَاهُم مِّن فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوا وَّهُم مُّعْرِضُونَ. فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ. أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ. الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ.

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ. وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ. وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُم بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ. وَإِذَا أُنزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُن مَّعَ الْقَاعِدِينَ. رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ. لَٰكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ. أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ. يَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ. يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ.

They swear by God that they belong to you, but they do not belong to you. Rather they are a frightened lot (9:56). *If they could find a refuge or a hideout or a hole they would turn to it in frantic haste* (9:57)...*Among them are those who hurt the Prophet, and say: "He is an ear!" Say, "An ear that is good for you." He believes in God and trusts the believers, and it is a mercy for those of you who believe." As for those who annoy the Messenger of God, there is a painful punishment for them* (9:61). *They swear to you by God to please you, but God and His Messenger are worthier of being pleased by them, should they be faithful* (9:62). *Do they not know that the fire of hell is for whoever opposes God and His Messenger therein to remain forever? That is the great disgrace!* (9:63)...*Then if you ask them* [why they were mocking], *they will assuredly say, "We did*

but talk and jest." Say, "Were you mocking God, His signs and His Messenger?" (9:65)*...And of them some have made a covenant with God: "If He gives us some of His bounty, we will certainly give charity and be among the righteous"* (9:75). *Yet when He gave them of His bounty, they begrudged it and turned away, being disregardful* (9:76). *So He made the consequence hypocrisy in their hearts until the Day when they will encounter Him because of their going back on what they had promised to God and because of their lying* (9:77)*...Those who slander the voluntary donors from among the believers and those who find nothing but their endeavor and mock* [them] *—God will ridicule them, and there is a painful punishment for them* (9:79). *Whether you ask for forgiveness for them or do not ask for forgiveness for them, even if you ask for forgiveness for them seventy times, God will never forgive them. That is because they defied God and His Messenger and God does not guide the transgressing lot* (9: 80)*...And never pray over any of them* [who dies], *or stand at his graveside; they have indeed disbelieved in God and His Messenger, and died as transgressors* (9:84). *And let not their wealth or children impress you. God only desires to punish them with these in this world, and that their souls may depart while they are unbelievers* (9:85). *And when a chapter is revealed* [saying], *"Believe in God and fight alongside His Messenger," the influential ones among them ask you to excuse them and they say, "Let us be with those who stay* [at home]*"* (9:86). *They are pleased to be with those who stay back, and their hearts have been sealed. So they do not understand* (9:87)*...They will swear to you by God, when you return to them, that you may leave them alone. So leave them alone. They are indeed filth, and their refuge shall be hell, a requital for what they used to earn* (9:95). *They swear to you so that you become pleased with them. Even if you are pleased with them, God will never be pleased with the transgressing lot* (9:96).

Right up to the end of the chapter it is all about the spread of hypocrisy among them.

I wonder how one who had a short conversation with the Prophet in his lifetime, immediately after his demise became a reliable, just, and pious man! In this respect, the Holy Qur'an says:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ.

Muhammad is but a Messenger; [other] *Messengers have passed before him. If he dies or is slain, will you turn back on your heels? Anyone who turns back on his heels will not harm God in the least, and soon God will reward the grateful* (3:144).

وَاولَئِكَ لَهُمُ الْخَيْرَاتُ وَاولَئِكَ هُمُ الْمُفْلِحُونَ. أَعَدَّ اللهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ.

...and to such belong all the blessings, and it is they who are the felicitous (9:88). *God has prepared for them gardens with streams running in them, to remain in them* [forever]. *That is the great success* (9:89).

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ.

Our Lord, forgive us and our brethren who were our forerunners in the faith, and do not put any rancor in our hearts toward the faithful. Our Lord, You are indeed most kind and merciful (59:10).

Here ends 'Allāmah Sayyid Sharaf al-Dīn's statement from the end of his most precious book *al-Fuṣūl al-Muhimmah*. In his other book, *al-Kalimat al-Gharrā' fi Tafḍīl al-Zahrā*, p. 222, the late Sayyid Sharaf al-Dīn says:

> The greatest disaster happened in the world of Islam right at the beginning, when people presumed anyone who had had any brief communications (*minman kānat lahu ṣuḥbah*) with the Prophet to be upstanding, in spite of what they recited about matters pertaining to the hypocrites in the Scripture and the Sunnah, and [the hypocrites] waiting for mishaps to befall the Master of the Prophets and Envoys. Chapters 9 (*al-Tawbah*) and 33 (*al-Aḥzāb*) would have sufficed them because there is a reminder in them to people of sound minds:
>
> وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ.
>
> *...and among the townspeople of Madinah, steeped in hypocrisy. You do not know them* (9:101).
>
> The situation worsened after the demise of the Holy Prophet, with the ban on discussing these matters and their shutting the door on discussion of the facts about those men, so they lost many of the facts!
>
> Numerous and diverse hadiths corroborate what we have deduced from the apparent meanings of the verses of the Holy Qur'an, and the events following the demise of the Holy Prophet corroborate the narrations.

The Necessity of Knowing and Following the Pure Imams

Tafsīr al-Durr al-Manthūr says that Ḥākim narrates this hadith from Ibn Omar, confirming it to be authentic that the Prophet said:

مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قَيْدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الإِسْلَامِ مِنْ عُنُقِهِ حَتَّى يُرَاجِعَهُ. وَمَنْ مَاتَ وَلَيْسَ عَلَيْهِ إِمَامُ جَمَاعَةٍ فَإِنَّ مَوْتَتَهُ مِيتَةٌ جَاهِلِيَّةٌ.

"Whoever leaves the community by even a handspan removes the noose of Islam from his neck until he returns to it. And he who dies without following the community of the Imam dies the death of the [Days of] Ignorance."

'Allāmah says this hadith is another of the famous hadiths. Both the Shi'a and the Sunnis narrate that the Prophet stated:

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً

"He who dies without knowing the Imam of his time dies the death of the [Days of] Ignorance!"

And it has been narrated from *Jāmi' al-Uṣūl* from Tirmidhī and *Sunan Abu Dāwūd* that the Prophet stated:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ.

"A part of my nation will always be in the right."

In *Tafsīr Majma' al-Bayān*, when commenting on this verse:

أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ.

Did you disbelieve after your believing? there is a hadith from Imam Ali saying:

هُمْ أَهْلُ الْبِدَعِ وَالْأَهْوَاءِ وَالْآرَاءِ الْبَاطِلَةِ مِنْ هَذِهِ الْأُمَّةِ.

"They are the people of innovations, whims, and invalid personal opinions among this nation!"[489]

Majma' al-Bayān and *Tafsīr 'Ayyāshī* say concerning God, the Highest's, words:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ.

You are the best nation ever brought forth for mankind (3:110), there is a hadith from Abu 'Amr Zubayrī, from Imam Ṣādiq stating:

يَعْنِي الْأُمَّةَ الَّتِي وَجَبَتْ لَهَا دَعْوَةُ إِبْرَاهِيمَ، وَهُمُ الْأُمَّةُ الَّتِي بَعَثَ اللهُ فِيهَا وَمِنْهَا وَإِلَيْهَا، وَهُمُ الْأُمَّةُ الْوُسْطَى، وَهُمْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ.

"I mean, it is the nation for which Abraham's prayer was necessary, and they are the nation among whom, from whom, and to whom God has sent [a prophet]. And they are the most moderate nation and the best nation ever brought forth for mankind."

'Allāmah Ṭabāṭabā'ī says:

This hadith was discussed above in the explanation of the meaning of the verse

وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ[490]

...and of our offspring a nation submissive to You (2:128).

Al-Durr al-Manthūr says:

Ibn Abi Ḥātam narrated from Abu Ja'far:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best nation ever brought forth to mankind (3:110): He said: "The Household of the Prophet."[491]

We quote this discussion from our Master's *Tafsīr al-Mīzān* to make it clear what verses and authentic hadiths there are about the two weighty things (*Thaqalayn*) and conversely about those opposed to the imamate. Those who after the demise of the Prophet rose purportedly to defend Islam were in reality following whims and were motivated by love for power accorded by the caliphate.

In these discussions and by quoting the authentic hadiths from the Sunnis, 'Allāmah Ṭabāṭabā'ī wanted to present a concise textbook, exegesis, commentary, and history. We decided to quote it verbatim because it is so important.

First: he has made it clear that clinging to God is only achieved through clinging to the Book of God and the Sunnah of the Prophet; God's verses in His Book refer you to the Prophet's Sunnah, and the Sunnah reinforces the foundations and principles of the Book. So adhering to the Book but ignoring the Prophet's Sunnah and being satisfied with "the Book of God is enough for us" is just nonsense, uttered only by Satan and his followers!

These two manifestations are as two ropes stretched between the Creator and His creatures. Without the Book and the Imam there is no means for a pious believer to cling to God and true Islam.

Second:

وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعاً وَلَا تَفَرَّقُوا

Hold fast, all together to God's rope, and do not become divided (3:103) means the Imam because all Muslims should rally round him. It is he who protects the Book and the Sunnah. It is the Imam who preserves the unity of Islam in accordance with the standard of the Book, Unity, his understanding, his knowledge, and his guardianship. It is he who is the secret treasurer of the Prophet, and to connect with him is to connect with the spirit of Islam and Prophethood. This is what

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"altogether" means in the verse, and

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"the union" means in the hadith. It does not mean the usurper who sits cross-legged on the caliphal throne on a whim, gathering the ignorant people around himself; and then it calls these ignorant people

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"the union" metaphorically, figuratively, or falsely and considers those who belong to the true union to be rebels who have broken away from the union just because of their being in minority and not gathering under the mob's banner! They attack them and brand them as opponents to the union with that stolen, metaphorical spear!

Third: It is the answer to Abraham's prayer. He asked God to make his descendants a nation submissive (Muslim) to God. He meant real Muslims, not just nominal Muslims impure on the inside and afflicted with spiritual ailments, deludedness, and love of prestige and wealth. These hypocrites cannot be the intended answer to his prayer. Rather the submissive (Muslim) nation must mean the Household—the infallible Imams.

Fourth: The essence of Islam is the guardianship, so someone who does not accept the Imam has not embraced true Islam. The hadith:

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

"He who dies without knowing the Imam of his time dies a death of [the age of] Ignorance," clearly means that the people of the time of ignorance who did not attain a share of Islam were only that way because of their ignorance of the spirit of the prophethood and the guardianship. This is the latent meaning of a Muslim who does not know the Imam.

Fifth: It means that there is an Imam at every time. One group out of the nation is always in the right, even if they are in the minority. The earth is never without a Divine Proof. This proves the existence of the Qā'im during the time of occultation.

Sixth: Those who opposed and rejected the Prophet's Sunnah rejected the successorship of Imam Ali, so their title as companions does not accord them any extra value. Because they opposed Hadith al-Thaqalayn, which is a pillar of Islamic creeds, and innovated what they innovated, they will not reach the Pool or receive a share of its cupfuls even though there are as many of them as there are stars in

the sky. They will be taken away to Hell; they will not be allowed to reach the Pool. Heaven and *Kawthar* are for the believers in *walāyah*, i.e. those who believe in the Imam and his guardianship and are drawn to the two weighty things with their belief in Islam and the Qur'an.

All these matters can be deduced from both sects' books. They are in the Sunnis' well-known authentic hadith collections (*ṣiḥāḥ*). Now let us see when these hadiths were uttered by the Prophet. It can be seen from the content that the Prophet said these words on various occasions in various circumstances It is similar to our discussion on Hadith al-Manzilah in volume 10:

أَنْتَ مِنِّي بِمَنْزِلَةِ هَرُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

"You are to me are as Aaron was to Moses, except that there is no prophet after me." The Prophet said these words on fourteen unrelated occasions.

By my reckoning there are more than ten categories of Hadith al-Thaqalayn, as follows.

One: The Hadith is narrated generally without any indication of where or when. There may be more of them than there are hadiths that do refer to time or place. It may be that the narrator just wanted to relate the substance of the hadith enjoining clinging to the two weighty things, leaving out where and when he heard it. According to *uṣūlī* methodology, the unqualified (*muṭlaq*) should be predicated of the qualified (*muqayyad*). Alternatively, it may be that the Prophet, at all times, irrespective of time and place, when traveling and when resident, privately and publicly, and also in the presence of some companions and not others, enjoined clinging to the two weighty things. In this case, the hadiths are all distinct. As scholars of legal presumptions (*uṣūlīs*) say: The unqualified should not be predicated of the qualified in such circumstances and we should accord each of the unqualified and qualified its place.[492] Now we will mention a few of these unqualified hadiths:

Abu Sa'īd Khudrī has narrated it as follows:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ- حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ- وَعِتْرَتِي أَهْلَ بَيْتِي، وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"I leave with you the two weighty things: the Book of God—a rope stretched from Heaven to earth—and my family, my Household. They will not separate from one another until they come to me at the Pool."[493]

Ibn Maghāzilī has also narrated the same hadith in the same way from Zayd Ibn Arqam, but without the phrase "a rope stretched from Heaven to earth."[494]

Ḥamū'ī narrates in *Farā'id al-Simṭayn* from Zayd Ibn Arqam,[495] in three different places from Abu Sa'īd Khudrī,[4496] in one place from Imam Ali,[5497] and in another from Zayd Ibn Thābit in these words:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ عَزَّوَجَلَّ، وَعِتْرَتِي أَهْلَ بَيْتِي؛ أَلَا وَهُمَا الْخَلِيفَتَانِ مِنْ بَعْدِي وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"I am leaving with you the two precious things: Mighty and Sublime God's Book, and my family, my Household. Let it be known that they are two caliphs after me and they will not separate from one another until they come to me at the Pool."[498]

Majlisī narrates in *Biḥār al-Anwār* from *Kamāl al-Dīn*, and *'Uyūn Akhbār al-Riḍā* from Imam Riḍā,[499] and from *Amālī* by Shaykh Ṭūsī from Abu Sa'īd,[500] and two hadiths from *Ma'ānī al-Akhbār*,[501] and he has also quotes it from Suyūṭī, Ṭabarānī, Sa'īd, and Ahmad.[502]

Mullā Ali Muttaqī Hindī also narrates it in *Kanz al-'Ummāl* as cited and categorized as authentic by Ibn Jarīr in *Tahdhīb al-Āthār*.[503]

Sayyid Muhammad Tirmidhī Ḥanafī cites it in these words in *al-Kawkab al-Durrī*, narrating from Tirmidhī, from Zayd Ibn Arqam.[504]

And Qāḍī 'Āyāḍ Ibn Mūsā Yaḥṣubī quotes it with this wording in *al-Shifā bi Ta'rīf Ḥuqūq al-Muṣṭafā*:

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا!

"I leave with you that which if you take hold, you will not go astray: the Book of God and my Family, my Household, so watch how you take over care of them from me!"[505]

There is another hadith, narrated by Zayd Ibn Thābit, worded as follows:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ عَزَّوَجَلَّ، وَعِتْرَتِي أَهْلَ بَيْتِي أَلَا وَهُمَا الْخَلِيفَتَانِ مِنْ بَعْدِي، وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"I leave with you the two weighty things: Mighty and Sublime God's Book and my family, my Household. Lo! They will not separate from one another until they come to me at the Pool."

It is also narrated in these words:

إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ: كِتَابَ اللهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ، وَعِتْرَتِي أَهْلَ بَيْتِي؛ وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"I leave with you two caliphs: the Book of God—a rope stretched from Heaven to earth—and my family, my Household. They will not separate from one another until they come to me at the Pool." It is also narrated in these words:

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي؛ وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"I am leaving among you two things to which if you cling you will not go astray: the Book of God and my family, my Household. They will not separate from one another until they come to me at the Pool."

It also appears, albeit worded slightly differently, in twelve important, reliable Sunni books: *Farā'id al-Simṭayn* of Ḥamū'ī, Ahmad Ibn Ḥanbal's *Musnad*, *al-Mu'jam al-Kabīr* by Ṭabarānī, *Kanz al-'Ummāl* by Mullā Ali Muttaqī, *Yanābī' al-Mawaddah* by Qundūzī, Suyūṭī's *al-Durr al-Manthūr*, *al-Jāmi' al-Ṣaghīr*, and *Iḥyā' al-Mayyit*, *Jawāhir al-Iqdayn* by Samhūdī, *Istijlāb Irtiqā' al-Ghuraf*, and *Miftāh al-Najāt* by Badakhshānī, and finally *Wasīlat al-Ma'āl* by Ahmad Ibn al-Mufaḍḍal. However, these hadiths are unqualified (*min al-muṭlaqāt*).

Another unqualified narration is by Zayd Ibn Thābit, saying:

God's Messenger stated:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعَلِيَّ بْنَ أَبِي طَالِبٍ أَفْضَلَ لَكُمْ مِنْ كِتَابِ اللهِ، لأَنَّهُ مُتَرْجِمٌ لَكُمْ عَنْ كِتَابِ اللهِ.[506]

"I am leaving among you the two weighty things: the Book of God and Ali Ibn Abi Ṭālib because he is the interpreter of God's Book for you!"[507]

Another unqualified hadith is that of Ibn Abi al-Ḥadīd saying:

God's Messenger stated:

خَلَّفْتُ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، ـ حَبْلَانِ مَمْدُودَانِ مِنَ السَّمَاءِ إِلَى الأَرْضِ ـ يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"I am leaving among you two weighty things as caliphs: the Book of God and my Family, my Household—two ropes stretched from Heaven to earth. They will not separate from one another until they come to me at the Pool."

Then Ibn Abi al-Ḥadīd says: "Here, the Prophet refers to the Master of the Faithful, Ali, who belongs to the Household, as a *sabab*, as the Prophet says two ropes. Lexically a *sabab* is a rope or something similar."

He means by: "[People] are enjoined to love him," Transcendent [God's] words:[508]

قُلْ لَا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

Say, "I do not ask you any reward for it except love of [my] *relatives"* (42:23).

*****

The second case is the statement made by the Prophet to the delegation (*wafd*) from Thaqīf (elders from the Tribe of Thaqif who had come to him).

Qundūzī Ḥanafī[509] and Shams al-Dīn Sakhāwī Shāfi'ī[510] narrate via their chains, from 'Abd al-Raḥmān Ibn 'Awf saying that after conquering Mecca, the Prophet set forth for the town of Ṭā'if and besieged it for seventeen or nineteen[511] days:

ثُمَّ قَامَ خَطِيباً فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أُوصِيكُمْ بِعِتْرَتِي خَيْراً، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ. وَالَّذِي نَفْسِي بِيَدِهِ لَتُقِيمُنَّ الصَّلَوةَ وَلَتُؤْتُنَّ الزَّكَوةَ أَوْ لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلاً كَنَفْسِي يَضْرِبُ أَعْنَاقَكُمْ. ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ: هُوَ هَذَا!

> Then he stood up, preaching. He praised and glorified God, and then said: "I urge you to take care of my Family, for indeed your meeting place is at the Pool. And I swear by Him in Whose Hand my soul is, you most certainly will pray, and most certainly will give *zakāt*. Otherwise, I will send a man upon you who is like myself, to strike your napes." Then he took Ali's hand and said: "This is he!"

Ibn Ḥajar Haytamī also narrates this hadith quoting from Ibn Abi Shaybah and 'Abd al-Raḥmān Ibn 'Awf.[512]

It must be known that this sermon was not delivered by the Prophet in Ṭā'if; rather it was after his return from there. The phrase

ثُمَّ قَامَ خَطِيباً

("then he stood up preaching") makes it clear that it was after the siege of Ṭā'if. This is explicitly stated by the late Ayatollah Sayyid Sharaf al-Dīn 'Āmilī when he says: "And shortly after leaving Ṭā'if."[513]

Now we must ascertain whether the Thaqīf delegation came to him after his return from Ṭā'if to Ji'rānah and from there to Mecca, or after performing the *'umrah* and returning to Madinah.

Wāqidī in *al-Maghāzī* relates the story of the Thaqīf delegation who came to the Holy Prophet. He says they were some six to thirteen men headed by 'Abd Yālayl who entered Medina and went to stay with Mughīrah Ibn Shu'bah. And then he explains in detail how long they stayed with him and how they went to visit the Holy Prophet in the mosque.[514]

The well-known historian Mīrzā Muhammad Taqī Khān Sipihr Lisān al-Mulk states that the Thaqīf delegation came to Mecca, after [the Prophet and his men] had returned from Ṭā'if. He says:

> The narration says that the Prophet besieged Ṭā'if. Thereafter, the people asked him to leave them for a delegation to come to him for him to impose conditions [on the delegation] and then for them to impose the conditions upon themselves.
>
> So the Prophet returned to Mecca and a group of them came to him with their people's [interpretation of] Islam, but the people did not agree with him to pray or give *zakāt*. The Prophet stated: "There is no good in a religion without any bowing or in one that is void of benevolence! Lo, by Him in Whose Hand my soul is, [the delegation] will most certainly establish prayer and give *zakāt*, or I will send upon them a man who is like myself to strike their fighters' napes and take their families prisoner! This is he." He took Ali's hand, and raised it high.
>
> When their envoys heard that, they told their tribe, and they were extremely afraid. They established payer and gave *zakāt*. When the Prophet realized that about them, he stated:
>
> مَا اسْتَعْصَى عَلَيَّ أَهْلُ مَمْلَكَةٍ وَلَا امَّةٍ إِلَّا رَمَيْتُهُمْ بِسَهْمِ اللهِ عَزَّوَجَلَّ
>
> "The people of no kingdom and no tribe defies me without my firing Mighty and Sublime God's arrow at them!"
>
> Some of the companions asked: "O Prophet, what is God's arrow?"
>
> He said:
>
> قَالَ: عَلِيَّ بْنُ أَبِي طَالِبٍ: مَا بَعَثْتُهُ فِي سَرِيَّةٍ إِلَّا رَأَيْتُ جَبْرَئِيلَ عَنْ يَمِينِهِ وَمِيكَائِيلَ عَنْ يَسَارِهِ وَمَلَكاً أَمَامَهُ وَسَحَابَةً تُظِلُّهُ حَتَّى يُعْطِيَ اللهُ عَزَّوَجَلَّ حَبِيبَهُ النَّصْرَ وَالظَّفَرَ.[515]
>
> "Ali Ibn Abi Ṭālib. I have not dispatched him in command of any squadron without seeing Gabriel on his right, Michael on his left, and [another] angel in front of him. And a cloud will always shade him until the Mighty and Sublime God grants His beloved success and victory."[516]

Hence, on the Day of Council (*shūrā*), Imam Ali said to his fellow council members:

نَشَدْتُكُمْ بِاللهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللهِ: لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا امْتَحَنَ اللهُ قَلْبَهُ لِلإِيمَانِ غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

"I adjure you by God, is there anyone else but me among you, to whom God's Messenger said: 'For surely I shall send you a man whose heart God has tested for belief'?!" They answered: "God, no."

In *al-Iḥtijāj*, Shaykh Ṭabarsī narrates the aforementioned adjurement hadith with similar wording.[517] Further, in *al-Khiṣāl*, Shaykh Ṣadūq narrates via his chain from 'Āmir Ibn Wāthilah saying:

On the Day of Council, the Master of the Faithful, said:

نَشَدْتُكُمْ بِاللهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللهِ صلى الله عليه و آله: «لَتَنْتَهِيَنَّ بَنُو وَلِيعَةَ أَوْ لَأَبْعَثَنَّ إِلَيْهِمْ رَجُلًا كَنَفْسِي، طَاعَتُهُ طَاعَتِي وَمَعْصِيَتُهُ كَمَعْصِيَتِي يَغْشَاهُمْ بِالسَّيْفِ غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

"I adjure you by God: Is there anyone else but me among you to whom God's Messenger said: 'Banī Wali'ah will most certainly desist or I will most certainly send to them a man who is like myself, obedience to whom is obedience to me, and disobedience of whom is disobedience of me? He will descend upon them with his sword!'" They answered: "God, no!"[518]

In *al-Amālī*, Shaykh Ṭūsī narrates via his unbroken chain from Abūdhar Ghifārī saying:

The Prophet told the delegation of the people of Ṭā'if when they went to see him:

يَا أَهْلَ الطَّائِفِ! لَتُقِيمُنَّ الصَّلَاةَ وَلَتُؤْتُنَّ الزَّكَاةَ أَوْ لَأَبْعَثَنَّ عَلَيْكُمْ رَجُلًا كَنَفْسِي يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ يَقْصَعُكُمْ بِالسَّيْفِ! فَتَطَاوَلَ لَهَا أَصْحَابُ رَسُولِ اللهِ صلى الله عليه و آله، فَأَخَذَ بِيَدِ عَلِيٍّ فَأَشَالَهَا، ثُمَّ قَالَ: هُوَ هَذَا. فَقَالَ أَبُو بَكْرٍ وَعُمَرُ: مَا رَأَيْنَاكَ الْيَوْمَ فِي الْفَضْلِ قَطُّ.[519]

"O people of Ṭā'if! You will most certainly establish prayer and pay *zakāt*! Otherwise I will send to crush you with a sword a man like my [own] self who loves God and His Messenger, whom [both] God and His Messenger love."

Hearing what he said, the companions craned their necks [expecting the Prophet to choose one of them], but he took Ali's hand and raised it high,

saying: "This is he!" Thereafter, Abu Bakr and Omar said: "We had never seen such a great day before!"

Concerning the meaning of this Arabic word

قَضع

Majlisī says:

The word

قَضع

means "chewing thoroughly," and the sentence:

قَضعَ الغُلَام

means: "He beat the servant with the flat of his hand on the head." It is a metonym for Imam Ali destroying them and crushing them or bombarding them with his cutting sword or raining upon their heads with his lance and spears.

Majlisī narrates from Sayyid Ibn Ṭāwūs in *al-Ṭarā'if*, from Ahmad Ibn Ḥanbal, from 'Abdullāh Ibn Khaṭīb,[520] saying:

The Prophet said to the Thaqīf delegation when they came to see him:

لَتُسلِمُنَّ أَوْ لَأَبعَثَنَّ إِلَيكُم رَجُلًا مِنِّي ـ أَوْ قَالَ: مِثلَ نَفسِي ـ فَلَيَضرِبَنَّ أَعنَاقَكُم!

قَالَ عُمَرُ: فَوَاللهِ مَا اشتَهَيتُ الإِمَارَةَ إِلَّا يَومَئِذٍ، فَجَعَلتُ أَنصِبُ صَدرِي لَهُ رَجَاءَ أَن يَقُولَ هَذَا لِي. فَالتَفَتَ إِلَى عَلِيٍّ فَأَخَذَ بِيَدِهِ ثُمَّ قَالَ: هُوَ هَذَا! هُوَ هَذَا! مَرَّتَينِ.

"By God, you most certainly have to submit; otherwise I will send to you a man of my own kind," or he may have said: "Like my own self, to strike your napes."

Omar said: "By God, I had never wished to lead until that day, so I began pushing out my chest towards him hoping he would say it to me. But he turned to Ali, took his hand, then said twice: 'This is he! This is he.'"

Sayyid Hāshim Baḥrānī narrates this hadith as it is in *Ghāyat al-Marām* from Ahmad Ibn Ḥanbal,[521] and from *Sharḥ Nahj al-Balāghah* by Ibn Abi al-Ḥadīd.[522]

Ibn Abi al-Ḥadīd says in his *Sharḥ*:

Ahmad relates this hadith in his *Musnad*, and also relates in another book of his *Faḍā'il Ali* that the Prophet stated:

لَتَنتَهُنَّ يَا بَنِي وَلِيعَةَ أَوْ لَأَبعَثَنَّ إِلَيكُم رَجُلًا كَنَفسِي، يُمضِي فِيكُم أَمرِي، يَقتُلُ المُقَاتِلَةَ،

قَالَ أَبُوذَرّ: فَمَا رَاعَنِي إِلَّا بَرْدُ كَفّ عُمَرَ فِي حَجْرِي مِنْ خَلْفِي يَقُولُ: مَنْ تَرَاهُ؟ فَقُلْتُ: إِنَّهُ لَا يَعْنِيكَ: وَإِنَّمَا يَعْنِي خَاصِفَ النَّعْلِ بِالْبَيْتِ وَإِنَّهُ قَالَ: هُوَ هَذَا.[523]

"O Banū Wali'ah! You will most certainly desist, or I will most certainly send to you a man who is like my own self; he will carry out my command among you. He will kill your fighters!"

Abūdhar says: "[At that moment] nothing surprised me more than the cold hand of Omar resting on my chest from behind me. He asked: 'Who do you think?' I answered: '[The Prophet] does not mean you! Rather he means the cobbler of his sandals in his room.' He said: 'This is he!'"

Ibn Abi al-Ḥadīd says:

It is related in a well-known hadith that the Prophet said to Banī Wali'ah:

لَتَنْتَهُنَّ يَا بَنِي وَلِيعَةَ أَوْ لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا عَدِيلَ نَفْسِي، يَقْتُلُ مُقَاتِلَتَكُمْ وَيَسْبِي ذَرَارِيَكُمْ.
قَالَ عُمَرُ بْنُ الْخَطَّابِ: فَمَا تَمَنَّيْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ وَجَعَلْتُ أُصْعِبُ لَهُ صَدْرِي رَجَاءَ أَنْ يَقُولَ: هُوَ هَذَا. فَأَخَذَ بِيَدِ عَلِيٍّ عليه السلام.

"O Banī Wali'ah, you will most certainly desist, or I will most certainly send upon you a man equal to myself; he will kill your fighters and capture your progeny."

Omar Ibn al-Khaṭṭāb said: "I had no wish to govern till that day, and I began pushing my chest out toward him hoping that he would say: 'This is he,' but [instead] he took Ali's hand."[524]

Khārazmī Muwaffaq Ibn Ahmad, the chief Sunni Imam, narrates a hadith with the same meaning from Fakhr Khārazm Abu Al-Qāsim Mahmud Ibn Omar Zamakhsharī via his unbroken chain from 'Abdullāh Ibn Ḥanṭab from the Prophet.

Ibn Shahr Āshūb narrates from 'Abdullāh Ibn Shaddād saying that when the delegation went to see the Prophet, he stated:

لَتُقِيمُنَّ الصَّلَوٰةَ وَتُؤْتُنَّ الزَّكَوٰةَ أَوْ لَأَبْعَثَنَّ عَلَيْكُمْ رَجُلًا كَنَفْسِي.

"You will most certainly establish prayer and pay *zakāt*; otherwise I will send upon you a man who is like my own self."[525]

Note that we have counted what the Prophet said to the Thaqīf delegation from Ṭā'if as evidence of the need to cling to the Thaqalayn, because of the first two hadiths related from Qundūzī and Sakhāwī, because they say:

اوصيكم بعترتي خيراً وان موعدكم الحوض.

"I urge you to take care of my Family, and your meeting place is at the Pool."

*****

The Prophet on his Farewell Pilgrimage to Mecca, both at 'Arafāt and Minā, delivered two sermons and urged the people to cling to the *Thaqalayn*.

The third instance of the Prophet urging [the people] to cling to the Thaqalayn was at 'Arafāt,[526] on the Day of 'Arafah, in the year 10 AH. His tent was set up at Namirah, and at noon he asked for his she-camel Qaṣwā',[527] rode it to the middle of the valley of 'Arafāt, and delivered a sermon.

This sermon is rather lengthy and includes teachings and new issues, quoted by early Shi'i and Sunni scholars. We also cited it in this series of *Knowing the Imams*.[528]

Ahmad Ibn Abi Ya'qūb Ibn Ja'far Ibn Wahb Ibn Wāḍih Kātib 'Abbāsī, known as Ya'qūbī, says:

> The Prophet stated:
>
> يا أيها الناس لعلكم لا تلقونني على مثل هذه، وعليكم هذا
>
> "O people! Perhaps you will not see me in this [condition as you see now], nor will I see you in such [condition you are now] and this is incumbent upon you!"

Then the Prophet continues the sermon up to:

لا ترجعوا بعدي كفاراً مضلين يملك بعضكم رقاب بعض، إني قد خلفت فيكم ما إن تمسكتم به لن تضلوا: كتاب الله وعترتي أهل بيتي؛ ألا هل بلغت؟! قالوا نعم! قال اللهم اشهد. ثم قال: إنكم مسئولون فليبلغ الشاهد منكم الغائب؛[529]

> "After I am gone, do not go back to being unbelieving misleaders, owning each other. I am indeed leaving among you that to which if you cling you will not go astray: the Book of God and my family, my Household. Lo! Have I delivered?" They answered: "Yes." He continued: "O God, bear witness." Then he said: "You are indeed responsible; those of you who are present should tell those who are absent!"

Qundūzī narrates from Tirmidhī concerning the Household's merits via his unbroken chain from Jābir Ibn Anṣārī, saying:

On the Farewell Pilgrimage, on the Day of 'Arafah, I saw God's Messenger on his she-camel, Qaṣwā', and he was delivering a sermon; I heard him say:

أيها الناس! إني تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله وعترتي أهل بيتي.

"O people! I have left among you that to which if you cling you will not go astray: the Book of God and my family, my Household!"

Qundūzī says: "Tirmidhī said: 'Concerning this, there are some hadiths from Abūdhar, Abu Sa'īd, Zayd Ibn Arqam, and Ḥudhayfah Ibn Usayd.'"[530]

Qundūzī narrates the Prophet's testamentary instruction delivered during his fatal illness, quoting from Sayyid Abu al-Husayn Yaḥyā Ibn Hasan in his book *Akhbār al-Medina*, narrating from Muhammad Ibn 'Abd al-Raḥmān Ibn Khallād, from Jābir Ibn 'Abdillāh. He says:

It is narrated that Jābir Ibn 'Abdillāh said:

> On the Day of 'Arafah I saw the Prophet deliver a sermon atop his she-camel, Qaṣwā'. I heard him say:
>
> يا أيها الناس! إني تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله وعترتي أهل بيتي.
>
> "O people! I left among you something to which if you cling you will not go astray: the Book of God, and my family, my Household!" Tirmidhī narrates this hadith and says: "*Hasan gharīb*."[531]

Shaykh Abdullāh Ḥanafī relates the same hadith from Tirmidhī's *Jāmi'*.[532] Mubārak Ibn Muhammad Ibn Muhammad Ibn 'Abd al-Karīm, known as Ibn Athīr Jazarī, relates a hadith similar to Tirmidhī's, from Jābir, in his *Jāmi' al-Uṣūl*.[533]

Baghawī, in *Maṣābiḥ al-Sunnah*, narrates the same hadith from Jābir on the Day of 'Arafah.[534]

Sakhāwī in *Istijlāb Irtiqā' al-Ghuraf* says:

As for Jābir's hadith, Tirmidhī narrates it in his *Jāmi'* via Zayd Ibn Hasan Anmāṭī from Ja'far Ibn Muhammad Ibn Ali Abn al-Husayn, who narrates from his father Ja'far Ibn 'Abdullāh, saying: 'I saw the Prophet on the Day of 'Arafāt delivering a sermon from atop his she-camel, Qaṣwā', and I heard him say:

يا أيها الناس! إني قد تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله وعترتي أهل بيتي

"O people! I have left among you something to which if you cling, you will not go astray: the Book of God, and my family, my Household!"[535]

Zarandī Ḥanafī, in his book *Naẓm Durar al-Simṭayn*, narrates the same hadith from Jābir on the Prophet's ḥajj on the Day of 'Arafah.[536] Ayatollah Sayyid Sharaf al-Dīn 'Āmilī considers this hadith to be authentic.[537]

Some of the Sunni historians who narrate this hadith from the Prophet on the Day of 'Arafah omit the clause

وَعِتْرَتِي أَهْلَ بَيْتِي

("...and my family, my Household"); they content themselves with saying:

وَقَدْ تَرَكْتُ فِيكُمْ مَالَنْ تَضِلُّوا بَعْدِي إِنِ اعْتَصَمْتُمْ بِهِ: كِتَابَ اللهِ.[538]

"...I am leaving with you something so you will not go astray after me: the Book of God."

Some other narrators like Ibn Hishām,[539] instead of:

عِتْرَتِي أَهْلَ بَيْتِي

have written

وَسُنَّةَ نَبِيِّهِ

i.e.:

كِتَابَ اللهِ وَسُنَّةَ نَبِيِّهِ

"the Book of God and the Sunnah of His Prophet."

It is quite clear that the alterations made to this hadith were deliberate and based on self-interest, because all the hadiths contain the clause

كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي

"the Book of God and my Family, my Household!" The hadiths in this category are too numerous to mention and are in many books. It is clear from weighing all these hadiths against each other, that the

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wording is disapproved of. We even find that Jalāl al-Dīn Suyūṭī relates it in *al-Jāmi' al-Ṣaghīr* from Aḥmad Ibn Ḥanbal, from Ṭabarānī in *al-Mu'jam al-Kabīr*, from Zayd Ibn Thābit, as follows:

إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ: كِتَابَ اللهِ حَبْلٌ مَمْدُودٌ مَابَيْنَ السَّمَاءِ وَالأَرْضِ وَعِتْرَتِي أَهْلَ بَيْتِي وَإِنَّهُمَالَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

"...I am leaving among you two caliphs: the Book of God—a rope stretched from Heaven to earth—and my family, my Household. They will not separate from one another until they come to me at the Pool." He does not cite any other wording.[540]

Second, the clause

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has not been mentioned in any of the Sunnis' six *Ṣiḥāḥ*. It is only Mālik Ibn Anas who cites it in *al-Muwaṭṭa'*, but as mursalan, without an unbroken chain of transmission.

Then Ṭabarī and Ibn Hishām quote it from his book and they too, without any chains of transmission, have written it in their historical works.

The third point is that the term

سنّتي

("my Sunnah") is not wrong. It has a correct meaning, but on this occasion, it is not what the Prophet said. It means to act upon the commands of the Holy Prophet, and the pure Imams. It also means the way to reach the true meaning of the Qur'an is only through that infallible Household. So the meaning of Sunnah is not taking the commands of the Prophet from the tyrannical rulers and their supporters who have blackened our history!

*****

The fourth, fifth and sixth cases are the sermons delivered on 'Īd Day by the Prophet in Khīf Mosque, about clinging to the Thaqalayn

It must be known that, according to Shi'a scholars, there are three different sermons delivered by the Prophet concerning the Hadith Thaqalayn in Minā.

The first one is related by Shaykh Ibn Abi Zaynab Muhammad Ibn Ibrahim Nu'mānī, the scholar of the fourth century (AH) who quotes it in his book called *al-Ghaybah*. He says:

> We were informed by Muhammad Ibn Hammām Ibn Suhayl, saying that Abu 'Abdillāh Ja'far Ibn Muhammad Hasani said that Abu Isḥāq Ibrahim Ibn Isḥāq Ḥimyarī narrated to us that Muhammad Ibn Yazīd Ibn 'Abd al-Raḥmān Taymī narrated to us from Hasan Ibn Husayn Anṣārī, from Muhammad Ibn Husayn, from his father, and he too from his grandfather, saying that Imam Ali Ibn al-Hasan said:
>
> > Once when the Prophet was sitting in the mosque with some of his companions, he said:

يَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْبَابِ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ يَسْأَلُ عَمَّا يَعْنِيه

"A man from the people of Heaven will come in through that gate to you and will ask about a thing that is very important to him."

At that very moment, a very tall man looking like the people of the Tribe of Muḍar entered the mosque, approached, greeted the Prophet, and then sat down and said:

> I have heard that God, Glory be to Him, has stated in one of His revealed verses:
>
> وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعاً وَلَا تَفَرَّقُوا
>
> *And hold fast all together to God's rope, and do not become divided* (3:103). So what is that rope of God to which God has commanded us to hold fast and not to get separated from?

For a moment, the Prophet kept silent, and then he raised his head, and while looking at Ali, he pointed to him and said to the man:

هَذَا حَبْلُ اللهِ مَنْ تَمَسَّكَ بِهِ عُصِمَ بِهِ فِي دُنْيَاهُ وَلَمْ يَضِلَّ بِهِ فِي آخِرَتِه

"This is the rope of God, the rope to which whoever clings will be protected by him in this world, and will not go astray by him in the Hereafter."

The man stood up, went to Ali, and embraced him while saying:

اعْتَصَمْتُ بِحَبْلِ اللهِ وَحَبْلِ رَسُولِه

"I have held fast to the rope of God and the rope of His Prophet." Then he turned away and left the mosque.

One of the companions in the mosque asked the Prophet: "O Prophet, can I follow the man and tell him to ask God for my forgiveness?"

The Prophet stated:

إِذاً تَجِدُهُ مُوَفَّقاً.[541]

"You will find him and then be successful [on the right path]."

So he ran behind him, and when he caught up with him, he asked him to ask God for his forgiveness. But he asked him [in return]: "Did you understand what the Prophet told me and what I asked him?" He answered: "Yes." [The man] said: "So, if you do hold fast to this rope, God will forgive you; otherwise God will not forgive you!"

If the Prophet had not guided us to the rope of God, to which Mighty and Sublime God has commanded us to hold fast in His Book, and not to separate from it, then there would be a way for the stubborn opponents, stubbornly and obstinately, to misinterpret and deviate by reinterpreting [the Book of God] and diverting it away from God's intended meaning and what God's Messenger has indicated! However, [to explain the command of God], when returning from the Farewell Pilgrimage, the Prophet said in his famous sermon in the Mosque of Khīf:

إِنِّي فَرَطُكُمْ وَإِنَّكُمْ وَارِدُونَ عَلَيَّ الْحَوْضَ، حَوْضاً عَرْضُهُ مَابَيْنَ بُصْرَى إِلَى صَنْعَاءَ، فِيهِ قِدْحَانٌ عَدَدَ نُجُومِ السَّمَاءِ. أَلَا وَإِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ: الثَّقَلُ الأَكْبَرُ الْقُرْآنُ، وَالثَّقَلُ الأَصْغَرُ عِتْرَتِي أَهْلُ بَيْتِي. هُمَا حَبْلُ اللهِ مَمْدُودٌ بَيْنَكُمْ وَبَيْنَ اللهِ عَزَّ وَجَلَّ، مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا، سَبَبٌ مِنْهُ بِيَدِ اللهِ، وَسَبَبٌ مِنْهُ بِأَيْدِيكُمْ.[542] إِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ نَبَّأَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ كَإِصْبَعَيَّ هَاتَيْنِ. وَجَمَعَ بَيْنَ سَبَّابَتَيْهِ. وَلَا أَقُولُ كَهَاتَيْنِ. وَجَمَعَ بَيْنَ سَبَّابَتِهِ وَالْوُسْطَى. فَتَفْضُلُ هَذِهِ عَلَى هَذِهِ.

> Indeed I shall precede you and you are going to join me at the Pool, a Pool whose width is the distance between Buṣrā [in Shām] and Ṣana'ā' [in Yemen]. It contains as many cupfuls as there are stars in the sky. Beware! I am leaving two weighty things among you. The greater weight is the Qur'an, and the lighter weight (*al-thiql al-aṣghar*) is my Family, my Household. Those two are the rope of God stretched between you and Mighty and Sublime God, to which as you cling, you will not go astray—one end of [the rope] is in God's Hand and the other end is in your hands.
>
> God, the Compassionate, the Aware has informed me that those two will not separate from one another until they come to me at the Pool, like these two fingers of mine.

[The Prophet] put his two index fingers together.

> I do not mean like these two!

He put his index and middle fingers together:

> Such that one is superior to the other.

After narrating this hadith, Nu'mānī says: "I [also] narrate [this hadith] via three other chains. The first one is from 'Abd al-Wāḥid Ibn 'Abdillāh via an unbroken chain back to the Master of the Faithful. The second is also from 'Abd al-Wāḥid Ibn 'Abdillāh via an unbroken chain back to [Imam] Ṣādiq; the third is from 'Abd al-Wāḥid Ibn 'Abdillāh via an unbroken chain back to [Imam] Bāqir.[543]

Two: From the greatest shaykh (*al-shaykh al-akbar al-a'ẓam*) Sa'd Ibn 'Abdillāh Qumi in the book *Basā'ir al-Darajāt* who says:

> Qāsim Ibn Muhammad Isfahan, narrated to us from Sulaymān Ibn Dāwūd Manqarī, known as Shādhkūnī, narrating from Yaḥyā Ibn Ādam, from Shurayk Ibn 'Abdillāh, from Jābir Ibn Yazīd Ju'fī, saying Imam Baqir stated:
>
> God's Messenger called the people at Minā and said:

أَيُّهَا النَّاسُ: إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

ثُمَّ قَالَ: أَيُّهَا النَّاسُ: إِنِّي تَارِكٌ فِيكُمْ حُرُمَاتٍ ثَلَاثٍ: كِتَابَ اللهِ عَزَّ وَجَلَّ وَعِتْرَتِي وَالْكَعْبَةَ الْبَيْتَ الْحَرَامَ.

ثُمَّ قَالَ أَبُو جَعْفَرٍ عليه السلام: أَمَّا كِتَابُ اللهِ فَحَرَّفُوا، وَأَمَّا الْكَعْبَةَ فَهَدَمُوا، وَأَمَّا الْعِتْرَةَ فَقَتَلُوا، وَكُلَّ وَدَايِعَ نَبَذُوا مِنْهَا قَدْ نَبَذُوا.

> "O people! I am leaving two weighty things among you, to which so long as you cling you will not go astray: the Book of God and my Family, my Household, for they will not separate from each other until they come to me at the Pool."
>
> Then he said: "O people! I am leaving with you three sacred things: Almighty and Majestic God's Book, my Family, and the Ka'bah, the Holy House."
>
> Then, Imam Bāqir stated: "As for the Book of God, they have misinterpreted (*ḥarrafū*) [it], as for the Ka'bah they have demolished [it], and as for the Household, they have killed them, and all trusts; they have cast aside of them what they have cast aside!"

Shaykh Abu Ja'far Muhammad Ibn Hasan Ibn Farrukh Ṣaffār has narrated the same hadith in *Basā'ir al-Darajāt* from Ali Ibn Muhammad, from Qāsim Ibn Muhammad, from Sulaymān Ibn Dāwūd, from Yaḥyā Ibn Adīm, from Sharīk, from Jābir, from Imam Bāqir.[511]

Three: From the great Shaykh Abu Manṣūr Ahmad Ibn Ali Abi Ibn Abi Ṭālib Ṭabarsī in *al-Iḥtijāj* saying:

Muhammad Ibn Mūsā Hamedani narrated to us that Muhammad Ibn Khālid Ṭayālisī said that both Sayf Ibn 'Umayrah and Ṣāliḥ Ibn 'Aqabah narrated to us from Qays Ibn Sam'ān, from Alqamah Ibn Muhammad Ḥaḍramī, from Imam Bāqir, saying that the Prophet delivered a sermon in Khīf Mosque saying:

مَعَاشِرَ النَّاسِ! إِنَّ عَلِيّاً وَالطَّيِّبِينَ مِنْ وُلْدِي هُمُ الثَّقَلُ الأَصْغَرُ، وَالْقُرآنُ هُوَ الثَّقَلُ الأَكْبَرُ، فَكُلُّ واحِدٍ مُنْبِئٌ عَنْ صَاحِبِهِ وَمُوَافِقٌ لَهُ، لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، أُمَنَاءُ اللهِ فِي خَلْقِهِ وَحُكَّامُهُ فِي أَرْضِهِ. وَإِنَّمَا قُلْتُ عَنْ أَلَا وَقَدْ أَدَّيْتُ، أَلَا وَقَدْ بَلَّغْتُ، أَلَا وَقَدْ أَسْمَعْتُ، أَلَا وَقَدْ أَوْضَحْتُ، أَلَا وَإِنَّ اللهَ عَزَّ وَجَلَّ قَالَ قَوْلَ اللهِ عَزَّ وَجَلَّ، أَلَا إِنَّهُ لَيْسَ أَمِيرُ الْمُؤْمِنِينَ غَيْرَ أَخِي هَذَا، وَلَا تَحِلُّ إِمْرَةُ الْمُؤْمِنِينَ لِأَحَدٍ غَيْرِهِ.[545]

O ye people! Indeed Ali and my pure offspring are the lighter weight, and the Qur'an is the greater weight. Each one informs about its complement (*sāḥibihī*) and agrees with it. They will not separate from each other until they come to me at the Pool, God's trustees among His creatures, and His rulers on earth.

Beware! I fulfilled my duty. Beware! I have delivered. Beware! I have made it heard. Beware! I have made it clear. Beware! Mighty and Sublime God has spoken, and I have only ever said what Mighty and Sublime God says: Lo! There is no Commander of the Faithful except this brother of mine, and command of the faithful is not permissible for anyone else but him.

Note that scholars cite three sermons delivered by the Prophet in Minā:
1) in the Mosque of Khīf on the 10th of Dhu al-Ḥijjah, on *'Īd al-Aḍḥā*;
2) on the Day of Qarr, on the 11th of Dhu al-Ḥijjah,[546] at Minā; and
3) on the day of al-Nafr al-Awwal, the 12th of Dhu al-Ḥijjah, in the outer part of Minā called 'Aqabah.

Even though all three sermons delivered by the Prophet in Mina all enjoin and emphasize clinging to the two weighty things, because their wording and content do differ so substantially it is appropriate to count them as three separate and different sermons, as scholars have done.

Now that we know what numbers five and six are, we can proceed to number seven, namely the sermon delivered at Juḥfah, in the territory of Ghadīr Khumm.

Before more discussion on the Sermon of Ghadīr, we should note that the Sunni historians, when writing about the sermon of Minā,

have tried to write it as briefly as possible, and wipe away the Hadith Thaqalayn from the sermon.

Abu al-Fidā' Dimashqī in his *Tārikh* has mentioned the sermon of the Prophet on the Day of the 11th of Dhu al-Ḥijjah. He continues it until he says:

أَلا! لَا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ؛ أَلا وَإِنَّ الشَّيْطَانَ قَدْ يَئِسَ أَنْ يُعْبَدَ الْمُصَلُّونَ وَ لَكِنَّهُ فِي التَّحْرِيشِ بَيْنَكُمْ. أَلا هَلْ بَلَّغْتُ؟! أَلا هَلْ بَلَّغْتُ؟! ثُمَّ قَالَ: لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَإِنَّهُ رُبَّ مُبَلَّغٍ أَسْعَدَ مِنْ سَامِعٍ.[547]

"O [people!] Be aware of turning to [your old] disbelief after me so that some of you behead some others! Be aware that Satan has become hopeless of beguiling those who pray to follow him, but he still hopes to raise enmity among you! Now, have I conveyed my message to you? Have I conveyed my message to you?"

Then he stated: "Let those who are present here carry this message to those who are not among you, because there might be some caring people among them who can do more than you do!"

Abu al-Fidā' continues the sermon of the Prophet up to here, and then he says that the Prophet stated:

أَيُّهَا النَّاسُ! إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ فَاعْمَلُوا بِهِ.[548]

"O people! I have left with you something that if you take it [follow it] you will not get lost. It is the Book of God, so do act upon it."

By considering all the sermons made by the Prophet, it becomes quite clear that all of them include the expression of "my Family and my Household," but in this one it is omitted on purpose!

The Seventh Case: The Sermon of the Prophet about Hadith Thaqalayn in Ghadīr Khumm

Qundūzī has narrated from *al-Manāqib* saying that Ahmad Ḥanbal, quoting Imam Ja'far Ṣādiq, narrates from his father Imam Bāqir, saying:

> I went to Jābir Ibn Abdullāh and told him: "Inform me about the Farewell Pilgrimage!" He explained to me a long story and then said:
>
> The Prophet said:
>
> إني تارك فيكم الثقلين ان تمسكتم بهما لن تضلوا من بعدي: كتاب الله وعترتي أهل بيتي،

وإنهما لن يفترقا حتى يردا عَلَيَّ الحوض. قال: اللهمّ اشهد، اللهمّ اشهد، اللهم اشهد

"I am leaving two weighty things with you, and as long as you adhere to them you will not get lost. They are the Book of God and my Household; they will not separate from each other until they come to me by the Pond [in Paradise]." And then three times he said: "O God, bear witness! O God, bear witness! O God, bear witness!"[549]

Ahmad Ibn Abi Ya'qūb Kātib 'Abbāsī has written in his book that when the Prophet was returning from Mecca, on his way he stopped in a place called Juḥfa, which they called Ghadīr Khumm. It was the month of Dhu al-Ḥijjah, the 18th day. The Prophet stood up to deliver a sermon and held Ali Ibn Abi Ṭālib by his hand and said:

أَلَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟

قَالُوا: بَلَى يَا رَسُولَ اللهِ!

قَالَ: فَمَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. اللّٰهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ.

"Am I not the best guardian to the believers, better than they themselves are?" They said: "Yes, O Prophet you are!" He stated: "So whoever's Master I am, so is Ali his Master. O God, protect him who follows the guardianship of Ali, and be an enemy to one who is enemy of Ali."

Next he stated:

أَيُّهَا النَّاسُ! إِنِّي فَرَطُكُمْ وَأَنْتُمْ وَارِدِيَّ عَلَى الْحَوْضِ، وَإِنِّي سَائِلُكُمْ حِينَ تَرِدُونَ عَلَيَّ عَنِ الثَّقَلَيْنِ، فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا؟!

قَالُوا: وَمَا الثَّقَلَانِ يَا رَسُولَ اللهِ؟!

قَالَ: الثَّقَلُ الْأَكْبَرُ كِتَابُ اللهِ، سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفٌ بِأَيْدِيكُمْ، فَاسْتَمْسِكُوا بِهِ وَلَا تَضِلُّوا وَلَا تُبَدِّلُوا، وَعِتْرَتِي أَهْلُ بَيْتِي.[550]

"O people! I am a pioneer and you will all join me by the Pond [in Paradise]. And when you come to me, I will ask you about the weighty things [I have left with you]! Now see how you are going to fulfill your duty by taking care of them!"

They asked: "O Prophet, what are those weighty things?"

He said: "The greater of the weighty things is the Book of God. It is a means one end of which is in God's Hand and the other end is in your

hand, so hold it fast, not getting lost! And the other weighty thing is my Household."[551]

Ibn Maghāzilī by means of his chains from Walīd Ibn Ṣāliḥ, from Ibn Imra'at Zayd Ibn Arqam[552] has narrated the sermon of Ghadīr in detail until he gets to the statement of the Prophet, where he says:

أَلَا وَإِنِّي فَرَطُكُمْ وَإِنَّكُمْ تَبِعِي، تُوشِكُونَ أَنْ تَرِدُوا عَلَيَّ الْحَوْضَ، فَأَسْأَلُكُمْ حِينَ تَلْقَوْنَنِي عَنْ ثَقَلَيَّ كَيْفَ خَلَفْتُمُونِي فِيهِمَا؟!

قَالَ: فَأُعِيلَ[553] عَلَيْنَا مَا نَدْرِي مَا الثَّقَلَانِ حَتَّى قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ وَقَالَ: بِأَبِي أَنْتَ وَأُمِّي أَنْتَ يَا نَبِيَّ اللهِ مَا الثَّقَلَانِ؟!

"I am a pioneer and setting out earlier and then you will all join me by the Pond [in Paradise]. And when you are standing face to face with me, I will ask you how, after me, you paid my due and my offspring's due."

Zayd Ibn Arqam says:

> It was hard for us to understand what the weighty things were, until a man from among the Immigrants stood up and asked: "O Prophet, may my father and mother be made your sacrifice, what are those weighty things?"

The Prophet said:

الْأَكْبَرُ مِنْهُمَا كِتَابُ اللهِ تَعَالَى سَبَبٌ طَرَفٌ[554] بِيَدِ اللهِ وَطَرَفٌ بِأَيْدِيكُمْ، فَتَمَسَّكُوا بِهِ وَلَا تَضِلُّوا. وَالْأَصْغَرُ مِنْهُمَا عِتْرَتِي. مَنِ اسْتَقْبَلَ قِبْلَتِي وَأَجَابَ دَعْوَتِي: فَلَا تَقْتُلُوهُمْ وَلَا تَقْهَرُوهُمْ وَلَا تُقْصِرُوا عَنْهُمْ! فَإِنِّي قَدْ سَأَلْتُ لَهُمُ اللَّطِيفَ الْخَبِيرَ فَأَعْطَانِي، نَاصِرُهُمَا لِي نَاصِرٌ، وَخَاذِلُهُمَا لِي خَاذِلٌ، وَوَلِيُّهُمَا لِي وَلِيٌّ، وَعَدُوُّهُمَا لِي عَدُوٌّ.[555]

> The bigger one of them is the Book of God, the Highest, which is as a means; one end of it is in God's Hand and the other end is in your hand; do adhere to it for you will not get lost—and the smaller one is my Household. [It is for those who] follow my direction and accept my invitation. So do not kill them, do not be their enemy, and do not humiliate them! I asked God, the Compassionate and Aware, and He honored me, saying: "Those who help them, they really help Me, and whoever humiliates them, he truly humiliates Me! Their friends are My friends, and their enemies are My enemies!"

In *Tārīkh Damishq* by means of his chain of transmission, Ibn 'Asākir has narrated from Abu Ṭufayl 'Āmir Ibn Wāthilah saying:

> I heard it from Zayd Ibn Arqam, saying that on the way from Mecca to Medina, the Prophet stopped at a place with five huge trees. His companions swept the ground under the trees, and then the Prophet performed the prayer under the shade of a tree. He then got ready to deliver a sermon. He began with praising God and His blessings upon him, and then said:

يَا أَيُّهَا النَّاسُ! إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا إِذَا اتَّبَعْتُمُوهُمَا [ظ] كِتَابَ اللهِ وَأَهْلَ بَيْتِي عِتْرَتِي. ثُمَّ قَالَ: أَتَعْلَمُونَ أَنِّي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟! [قاله] ثَلاثَ مرّاتٍ. فَقَالَ النَّاسُ: نَعَمْ! فَقَالَ رَسُولُ اللهِ صلى الله عليه و آله: مَنْ كُنْتُ مَوْلَاهُ فَإِنَّ عَلِيّاً مَوْلَاهُ.[556]

> "O people! I am leaving with you two things; as long as you follow them you will not get lost. They are the Book of God and my Family, that is my Household!" And then he continued: "Do you know that my authority over the believers is stronger than their own authority over themselves?" The Prophet repeated this last sentence three times.
>
> Then the people answered: "Yes, we do!"[557]
>
> The Prophet said: "Whoever's Master I am so is indeed this Ali his Master!"

Balādhurī in *Ansāb al-Ashrāf*, in a biography of Imam Ali by means of his chains, narrates it from Zayd Ibn Arqam, saying:

> We were at the Farewell Pilgrimage with the Prophet, and when we reached at the territory of Ghadīr Khumm, the Prophet commanded us to clean the ground under the trees. We did so and then he stood up and said:

كَأَنِّي قَدْ دُعِيتُ فَأَجَبْتُ [وَ] إِنَّ اللهَ مَوْلَايَ وَأَنَا مَوْلَى كُلِّ مُؤْمِنٍ، وَإِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي؛ فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ: مَنْ كُنْتُ وَلِيُّهُ فَهَذَا وَلِيُّهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ!

> "I have indeed accepted the invitation of God, and God is my Guardian and so am I the Master of the believers. Therefore, I am leaving among you something; if you adhere to it, you will not get lost: [It includes two things,] the Book of God, Glory to Him, and my Family, that is, my

Household! They will not separate from each other until they come to me by the Pond [in Paradise]."

Then he held Ali by his hand and said: "Whoever's Master I am so is this Ali his Master! O God, be Friend to him who is his friend, and turn away from one who is enemy to him!"

The narrator of the hadith, Abu Tufayl, says: "I asked Zayd Ibn Arqam to know if he himself had heard the story from the Holy Prophet; he said: 'Not only did I hear it, but all those who were present and standing under the shade of the trees heard it also.'"[558]

Nisā'ī, in his *Khaṣā'iṣ*, has narrated this hadith from Zayd Ibn Arqam.[559]

Mullā Ali Muttaqī, in *Kanz al-'Ummāl*, from Ibn Jarīr Ṭabarī in *Musnad* of Zayd Ibn Arqam has narrated from Abu Ṭufayl, saying:

When the Prophet was returning from the Farewell Pilgrimage, he arrived at Ghadīr Khumm and stopped there and commanded his companions to clean the ground under the shades of the trees and then stood up to preach saying:

كَأَنْ قَدْ دُعِيتُ فَأَجَبْتُ. إِنِّي قَدْ تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ: كِتَابَ اللهِ- حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ- وَعِتْرَتِي أَهْلَ بَيْتِي، فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا، فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

ثُمَّ قَالَ: إِنَّ اللهَ مَوْلَايَ وَأَنَا وَلِيُّ كُلِّ مُؤْمِنٍ. ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ: مَنْ كُنْتُ وَلِيُّهُ فَعَلِيٌّ وَلِيُّهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ.

فَقُلْتُ لِزَيْدٍ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللهِ صلى الله عليه و آله؟! فَقَالَ: مَا كَانَ فِي الدَّوْحَاتِ أَحَدٌ إِلَّا قَدْ رَآهُ بِعَيْنِهِ وَسَمِعَهُ بِأُذُنِهِ (ابن جرير).[560]

"I have been invited and accepted the invitation [of God], and God is my Guardian and so am I the Master of all the believers. I have left among you something that if you adhere to it, you will not get lost: [It includes two things,] the Book of God, Glory to Him, and my Family, that is my Household! They will not separate from each other until they come to me by the Pond [in Paradise]."

And he said: "Whosoever's Master I am so is this Ali his Master!" And then he held Ali by his hand and said: "O God, be a Friend to him who is his friend, and turn away from one who is enemy to him!"

So I asked Zayd: "Did you yourself hear it from the Prophet saying so?" He answered: "Whoever was standing there saw it and heard it, and I did also hear it."

Abu Nu'aym Isfahani by means of his chains has narrated it from Abdullāh Ibn Ja'far from what was narrated to him and with the permission of Nu'aym:

It was narrated to us by Ahmad Ibn Yūnus Ṭabbī, and it was narrated to us by 'Ammār Ibn Naṣr, and it was also narrated to us by Ibrahim Ibn al-Yasa' Makkī, and Ja'far Ibn Muhammad, who narrated from his father, from his grandfather, saying:

The Prophet delivered a sermon for us at Juḥfa, and he said:

أَيُّهَا النَّاسُ! لَسْتُ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ؟ قَالُوا: بَلَى، قَالَ: فَإِنِّي كَائِنٌ لَكُمْ عَلَى الْحَوْضِ فَرَطًا وَسَائِلُكُمْ عَنِ اثْنَتَيْنِ: عَنِ الْقُرْآنِ وَعَنْ عِتْرَتِي ـ الخطبة.[561]

"O people! Am I not better to you than your souls are for you?" They answered: "Yes, you are." He said: "So indeed I am going to encounter you by the Pond [in Paradise] and I will ask you concerning the two weighty things: the Holy Qur'an and my Household."

By extracting from Ibn 'Uqdah, Sakhāwī has narrated from Hārūn Ibn Khārija, from Fatimah, the wife of Ali Ibn Abi Ṭālib, saying that Umm Salamah stated:

At Ghadīr Khumm, the Prophet held Ali by his hand, lifted it so high that we saw his armpit, and then said:

مَنْ كُنْتُ مَوْلَاهُ...

"Whoever's Master I am..." he carried on until he said:

يَا أَيُّهَا النَّاسُ! إِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[562]

"O people! I have indeed left two weighty things with you: the Book of God and my Household, and they will not separate from one another until they come to me by the Pond [in Paradise]."

Qundūzī, by extracting this hadith from Bazzāz, has narrated in his *Musnad* from Umm Hānī, sister of Imam Ali, saying:

When the Prophet was returning from his Farewell Pilgrimage, on the way, he stopped at a place called Ghadīr Khumm, and although it was hot, he stood up to deliver a sermon. To begin with he said:

أَيُّهَا النَّاسُ! إِنِّي أُوشِكُ أَنْ أُدْعَى فَأُجِيبَ، وَقَدْ تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا أَبَداً: كِتَابَ اللهِ حَبْلٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ. وَعِتْرَتِي أَهْلَ بَيْتِي. أَذَكَّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أَلَا إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[563]

"O people! I am about to be called [by God], and I accept it, so I am leaving something with you that if you adhere to it you will never get lost! It is the Book of God, which is as a rope with one end in your hand and the other end with God—and so is my Household. God has informed me to enjoin you about my Household! Be aware, they will not separated from one another until they meet me by the Pond [in Paradise]."

Abu Mūsā Madā'inī has extracted the hadith of Ghadīr Khumm in detail from Ḥudhayfat Ibn 'Usayd and recorded it in his *Sīyar al-Ṣiḥābah* in which the Prophet says:

أَلَا وَإِنِّي سَائِلُكُمْ حِينَ تَنْزِلُونَ عَلَيَّ عَنِ الثَّقَلَيْنِ؛ فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا حِينَ تَلْقَوْنِي؟! قَالُوا: وَمَا الثَّقَلَانِ يَا رَسُولَ اللهِ؟!

قَالَ: الثَّقَلُ الْأَكْبَرُ كِتَابُ اللهِ. سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيكُمْ؛ فَاسْتَمْسِكُوا بِهِ؛ وَلَا تَضِلُّوا وَتُبَدِّلُوا. وَالثَّقَلُ الْأَصْغَرُ عِتْرَتِي أَهْلُ بَيْتِي. قَدْ نَبَّأَنِيَ اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَلْقَيَانِي وَسَأَلْتُ رَبِّي لَهُمَا ذَلِكَ.[564]

"Be aware! When you come to me by the Pond [in Paradise], certainly I will ask you about the two weighty things that I have left with you! So see how you are going to deal with them until you meet me!" They asked him: "O Prophet, what are those two weighty things?"

He said: "The greater one of the two is the Book of God—it is a means, like a rope, whose one end is in the Hand of God and the other end is in your hands, so adhere to it, for you will not get lost—and the minor one is my Household. God, the Compassionate and Aware, informed me that they would not get separated until they came to me—and [it was what] I asked my Lord about."

Shaykh Ubaydullāh Ḥanafī 'Āmir Tasarrī has extracted the same hadith from Ḥudhayfat Ibn 'Usayd and then narrated it.[565]

Shams al-Dīn Sakhāwī, in his *Mu'jam Kabīr*, has explained this hadith in the same way as it is from Ḥudhayfat Ibn 'Usayd, Zayd Ibn Arqam, and Ṭabarānī, and at the end has said: "Ḍiyā' has also narrated it in his *Mukhtārah* and Abu Nu'aym also in *Ḥilyat*. Some others

have narrated it from the hadith of Zayd Ibn Hasan Anmāṭī, from Ma'rūf Ibn Kharrbūdh, from Abu Ṭufayl, and Ḥudhayfa has narrated it separately.[566]

Nūr al-Dīn Samhūdī has narrated this hadith in the same way as it is from the text of Ḥudhayfat Ibn 'Usayd, 'Āmir Ibn Laylā, and Ibn Ḍumarah, who has extracted it from Ibn 'Uqdah in the book of *Muwālāt* by means of Abdullāh Ibn Sanān and Abu Ṭufayl. Moreover, it is narrated by Ibn 'Uqdah, Abu Mūsā Madyanī in *Sīyar al-Ṣiḥābah*, and Ḥāfiḍ Abu al-Futūḥ 'Ijlī in his book *al-Mu'jiz min Faḍā'il al-Khulafā*.[567]

Ibn 'Asākir Dimashqī has narrated the same hadith, with the same sentences and phrases and style of the Hadith Ghadīr, from Ma'rūf Ibn Kharrbūdh, Abu Ṭufayl, and Ḥudhayfat Ibn 'Usayd Ghifārī.[568]

Sakhāwī has written the Hadith Thaqalayn on the Day of Ghadīr Khumm from Abu Sa'īd Khudrī in a different way. Abu Sa'īd Khudrī was one of those seventeen companions whom Imam Ali told: "I ask you, for the sake of God, to bear witness whether you were present at the Ghadīr!"

This hadith is narrated by extracting it from Ibn 'Uqdah, from Muhammad Ibn Kathīr, from Fiṭr and Abu Jārūd and Abu Ṭufayl:

ثُمَّ قَالَ: أَيُّهَا النَّاسُ! إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي. فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. نَبَّأَنِي بِذَلِكَ اللَّطِيفُ الْخَبِيرُ.

...then he (the Prophet) said: "O people! I am leaving with you two weighty things: the Book of God and my Household. They will not get separated from each other until they meet me by the Pond [in Paradise]; that is what God, the Compassionate and Aware, has informed me about."

The Prophet continued:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

"Whosoever's Master I am, so is Ali his Master." And by witnessing this event, Abu Sa'īd says the Prophet stated: "I am certain of I am saying, and I am among those who are witness to it!"[569]

Sakhāwī has also narrated the Hadith Thaqalayn by extracting it from Ibn 'Uqdah in *Mawālāt* by Ibrahim Muhammad Aslamī, from Husayn Ibn Abdullāh Ibn Damīrah, from his father, and he too from

his grandfather, Damīrah Aslamī, on the Day of Ghadīr Khumm, who has narrated from Ḥajjat al-Widā' as follows:

فَقَالَ صلى الله عليه و آله: أمّا بَعدُ، أيّها النّاسُ! فَإنّي مَقبُوضٌ اوشِكُ أنْ ادْعَى فَاجِيبَ، فَمَا أنْتُمْ قَائِلُونَ؟!
قَالُوا: نَشْهَدُ أنّكَ قَدْ بَلّغْتَ وَ نَصَحْتَ وَ أدّيْتَ!
قَالَ: إنّي تَارِكٌ فِيكُمْ مَا إنْ تَمَسّكْتُمْ بِهِ لَنْ تَضِلّوا: كِتَابَ اللهِ وَ عِتْرَتِي أهْلَ بَيْتِي. أَلا وَ
إنّهُمَا لَنْ يَتَفَرّقَا حَتّى يَرِدَا عَلَيّ الْحَوْضَ. فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا.[570]

Then the Prophet said: "And then, O people! I am about to be called [by God], and I accept it, so have you anything to say?"

They said: "We bear witness that you indeed propagated, advised us, and guided us!"

The Prophet said: "Then, I am leaving something with you; if you adhere to it, you will not get lost: [it includes these two:] the Book of God and my Family, that is my Household. Be aware, they will not separate from one another until they meet me by the Pond [in Paradise], so see how you follow me through them!"

In *al-Murāji'āt*, 'Allāmah Sayyid Sharaf al-Dīn 'Āmilī has mentioned the Hadith Thaqalayn on the Day of Ghadīr from the Prophet.[571]

The Eighth Case Is the Sermon of the Prophet about Hadith Thaqalayn after the Dawn Prayers

Shaykh Ṭūsī by means of his chains from Jābir Ibn Abdullāh Anṣārī has narrated in his *Amālī*:

One morning, the Prophet performed the dawn prayer, and then he turned to us to advise us. He started with: "O people, one who loses the sun turns to the moon, and one who loses the moon turns to the bright stars." [Jābir says:] 'Ayyūb Anṣārī and I, as well as Anas, stood up asking: "O Prophet what do you mean by the sun?" He stated: "It is I!" Then His Excellency gave an example saying:

"When God, Glory to Him, created us, He assigned either of us as a bright star in Heaven, for whenever a star fades away, another star takes its place. However, I am the sun among them. When they take me away, you will adhere to the Moon!"

We asked: "O Prophet, who is the moon?"

He stated:

أَخِي وَوَصِيِّي، وَوَزِيرِي، وَقَاضِي دَيْنِي، وَأَبُو وَلَدَيَّ، وَخَلِيفَتِي فِي أَهْلِي.

"He is my brother and successor, my deputy, and the judge for my due, the father of my two sons and the caliph after me."

Next we asked to know who the bright stars were. He stated: "They are Hasan and Husayn." Then he paused for a short instant and said:

هَؤُلَاءِ وَفَاطِمَةُ هِيَ الزَّهْرَةُ عِتْرَتِي وَأَهْلُ بَيْتِي. هُمْ مَعَ الْقُرْآنِ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.[572]

"They and Fatimah, who is the rose of my Family, and then my Household. They are along with the Qur'an and will not separate from it until they come to me by the Pond [in Paradise]."

The Ninth Case Is the Sermon of the Prophet about Adhering to Hadith Thaqalayn after the Noon Prayers

Qundūzī has narrated in *al-Manāqib* from Ahmad Ḥanbal, from Ahmad Ibn Abdullāh Ibn Salām, and from Ḥudhayfat Ibn Yamān, saying:

The Prophet led the noon prayer then turned his blissful face to us saying:

مَعَاشِرَ أَصْحَابِي! اوصِيكُمْ بِتَقْوَى اللهِ وَالْعَمَلِ بِطَاعَتِهِ، وَإِنِّي ادْعَى فَأُجِيبُ، وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، انْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا، وَانَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَتَعَلَّمُوا مِنْهُمْ وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.[573]

"O community of the companions! I advise you to have piety toward God and to obey His commands. I have been called and have accepted it. I am leaving among you two weighty things: one is the Book of God and the other is my Household. So try learning something from them, but not teaching them, because they are more learned than you are."

The Tenth Case: The Sermon of the Prophet about Hadith Thaqalayn in the Presence of the Companions

Shaykh Ṭabarsī has narrated from Abu Mufaḍḍal Muhammad Ibn Abdullāh, who by means of his chains has narrated from the reliable people saying:

When the Prophet was seriously ill, he decided to perform the prayer while leaning back on his companion, Faḍl Ibn 'Abbās, and on one of his servants, Thawbān, on his way from home to the mosque. After the prayer, he returned home and told his servant: "Stand by the front gate and do not keep away the Anṣār entering the house." At this moment, the Prophet fell unconscious and lay in bed. The Anṣārs also came to see the Prophet, but they were kept waiting in front of the entrance by the servant. He told them that the Prophet was unconscious and his wives were circling around him. The Anṣārs were touched and began crying. They cried so loudly that the Prophet heard their voice and asked who they were. He was told that they were the Anṣārs.

The Prophet asked his wives: "Who else of my family is here?" They said: "Ali and 'Abbās." The Prophet called them to get closer to him; they did, and he leaned back on them and with their help walked to the front door. Seeing the Prophet with them, the Anṣārs circled him, and he began making a speech:

مَعَاشِرَ النَّاسِ! إِنَّهُ لَمْ يَمُتْ نَبِيٌّ قَطُّ إِلَّا خَلَّفَ تَرِكَةً، وَقَدْ خَلَّفْتُ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَأَهْلَ بَيْتِي. أَلَا فَمَنْ ضَيَّعَهُمْ ضَيَّعَهُ اللهُ. أَلَا وَإِنَّ الْأَنْصَارَ كَرِشِي وَعَيْبَتِي الَّتِي آوِي إِلَيْهَا؛ وَإِنِّي أُوصِيكُمْ بِتَقْوَى اللهِ وَالْإِحْسَانِ إِلَيْهِمْ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ.[574]

> O people! Never does a messenger die until he assigns a successor for him. And I have also left two very weighty things with you: the Book of God and my Household. Beware! Whoever humiliates them, God will disgrace them. And be aware that the Anṣār are considered to be of my Household; they are my reliable treasurers upon whom I always relied. I advise you to be wary of God and to be generous toward my Household. Take the good-doers and leave the sinful ones of them.

Shaykh Mufid by means of his chains has narrated from Abdullāh Ibn 'Abbās, saying:

When the Prophet was seriously ill with the illness from which he passed away, Ali Ibn Abi Ṭālib, 'Abbās Ibn 'Abd al-Muṭṭalib, and Faḍl Ibn 'Abbās went to visit him and said to him: "O Prophet, now the Anṣārs, men and women, are in the mosque and are in deep sorrow and crying over your condition!" His Excellency asked: "Why are they crying?" They answered: "They are worried that you may die!" He said: "Help me to stand up!" They helped him stand up and he covered his body with a quilt and wrapped his head with a kerchief and left his house for the mosque. In the mosque, he climbed the pulpit, and after praising God's blessings, said:

أَمَّا بَعْدُ، أَيُّهَا النَّاسُ! فَمَا تُنْكِرُونَ مِنْ مَوْتِ نَبِيِّكُمْ؟! أَلَمْ أَنْعَ إِلَيْكُمْ وَتُنْعَ إِلَيْكُمْ أَنْفُسُكُمْ؟ لَوْ خُلِّدَ أَحَدٌ قَبْلِي ثُمَّ بُعِثْتُ إِلَيْهِ لَخُلِّدْتُ فِيكُمْ.

أَلَا إِنِّي لَاحِقٌ بِرَبِّي وَقَدْ تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللهِ تَعَالَى بَيْنَ أَظْهُرِكُمْ تَقْرَؤُونَهُ صَبَاحًا وَمَسَاءً. فَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَكُونُوا إِخْوَانًا كَمَا أَمَرَكُمُ اللهُ. وَقَدْ خَلَّفْتُ فِيكُمْ عِتْرَتِي أَهْلَ بَيْتِي وَأَنَا أُوصِيكُمْ بِهِمْ.

ثُمَّ أُوصِيكُمْ بِهَذَا الْحَيِّ مِنَ الْأَنْصَارِ. فَقَدْ عَرَفْتُمْ بَلَاءَهُمْ عِنْدَ اللهِ عَزَّ وَجَلَّ وَعِنْدَ رَسُولِهِ وَعِنْدَ الْمُؤْمِنِينَ، أَلَّا يُوَسَّعُوا فِي الدِّيَارِ، وَيُشَاطِرُوا الثِّمَارَ، وَيُؤْثِرُوا وَبِهِمُ الْخَصَاصَةُ؟! فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ فَلْيَقْبَلْ مِنْ مُحْسِنِ الْأَنْصَارِ، وَلْيَتَجَاوَزْ عَنْ مُسِيئِهِمْ. وَكَانَ آخِرَ مَجْلِسِهِ حَتَّى لَقِيَ اللهَ عَزَّ وَجَلَّ.[575]

> And then, O people, why do you not take the death of your Prophet seriously? Have you not been informed of my death? And have you not been informed of your own death? If it were assigned, before me, someone to live forever, I would also have eternal life to live among you!
>
> Be aware that I will reach my Creator, and know that I have left with you something that if you adhere to it, you will not get lost; it is the Book of God, which is already with you, and you are reciting it every morning and evening. Therefore, do not try taking the lead (in position and leadership), and not to be jealous of or enemies to one another, as the Creator has commanded you to be brothers all together. I am leaving my Household among you; they are as my successors, and I advise you to take care of them."
>
> Moreover, I am advising you to look after these believers, the Anṣārs. You must know how much they have struggled in the way of God, and safeguarding the Prophet, and saving Islam. They gave you places to live in their houses, didn't they? Did they not share with you their incomes in their business and properties? Although some of them were poor, did they consider you prior to themselves?! Therefore, anyone of you who is going to take the government under his control, whether it is for one's benefit or loss, one must respect them for their goodness, and forgive the bad among them.

This was the last sermon of the Prophet until he passed away, glory to Him.[576]

Shaykh Mufīd also, by means of his chains from 'Abd al-Raḥmān Ibn Abi Laylā, he also from Ali Ibn Abi Ṭālib, has narrated that he said:

The Prophet said to Anas:

يَا أَنَسُ! ادْعُ لِي سَيِّدَ الْعَرَبِ! فَقَالَ: يَا رَسُولَ اللهِ! أَلَسْتَ سَيِّدَ الْعَرَبِ؟! قَالَ: أَنَا سَيِّدُ وُلْدِ آدَمَ وَعَلِيٌّ سَيِّدُ الْعَرَبِ.[577]

فَدَعَا عَلِيًّا، فَلَمَّا جَاءَ عَلِيٌّ عليه السلام قَالَ: يَا أَنَسُ! ادْعُ لِي الْأَنْصَارَ. فَجَاءُوا، فَقَالَ النَّبِيُّ صلى الله عليه و آله: يَا مَعْشَرَ الْأَنْصَارِ! هَذَا عَلِيٌّ سَيِّدُ الْعَرَبِ فَأَحِبُّوهُ لِحُبِّي وَأَكْرِمُوهُ لِكَرَامَتِي، فَإِنَّ جَبْرَئِيلَ عليه السلام أَخْبَرَنِي عَنِ اللهِ عَزَّ وَجَلَّ مَا أَقُولُ لَكُمْ.[578]

"O Anas, call that Sayyid of the Arabs to come to me!" Anas asked: "O Prophet, are you yourself not the Sayyid and Master of Arabs?" The Prophet stated: "I am the Sayyid and Master of the children of Adam, and Ali is the Sayyid and Master of the Arabs!"

So Anas called Ali to come in, and then when he was in his presence, the Prophet told Anas to call the Anṣārs to come in. The Anṣārs also came in, and the Prophet sated: "O the community of Anṣārs! This is Ali, who is the Sayyid of the Arabs, so because of your excessive affection for me, you must also love him. And do respect him as much as you respect me. What I tell you is the very thing that Gabriel informed me, and it is straight from God, glory to Him in the highest."

Mullā Ali Muttaqī has narrated the same statement from the *Musnad* of al-Sayyid al-Hasan by the extraction of Abu Nu'aym in *Ḥilyat al-Awlīyā'*, with just small differences in paraphrasing it, as:

يَا مَعْشَرَ الْأَنْصَارِ! أَلَا أَدُلُّكُمْ عَلَى مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا، بَعْدَهُ أَبَدًا؟! هَذَا عَلِيٌّ فَأَحِبُّوهُ بِحُبِّي، وَ أَكْرِمُوهُ بِكَرَامَتِي، فَإِنَّ جِبْرِيلَ أَمَرَنِي بِالَّذِي قُلْتُ لَكُمْ عَنِ اللهِ عَزَّ وَجَلَّ.[579]

"O community of Anṣār! Shall I not guide you to something so that if you adhere to it, you will never, ever get lost?! Because of your excessive affection for me, you must have affection for him [Ali]; and because of his high rank and position, you must respect him. Gabriel, by God, glory to Him, informed me of it, and I also transfer his statement to you!"

Shaykh 'Abd al-Raḥmān Ṣafūrī Shāfi'ī has narrated it in this way:

أَلَا أَدُلُّكُمْ عَلَى مَنْ إِذَا تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدَهُ؟! قَالُوا: بَلَى يَا نَبِيَّ اللهِ! قَالَ: هَذَا عَلِيٌّ فَأَحِبُّوهُ بِحُبِّي، وَ أَكْرِمُوهُ بِكَرَامَتِي.[580]

"Shall I not guide you to something that if you adhere to it, you will never get lost?!" They said: "Why not, O Prophet, do it?" He stated: "This is Ali, and your affection for him means having affection for me, and respecting him is as respecting me."

The Eleventh Case: The Last Statement of the Prophet about Hadith Thaqalayn on the Pulpit

Qundūzī has narrated from *al-Manāqib* of Ahmad Ibn Ḥanbal and from the book of Sulaym Ibn Qays that Ali Ibn Abi Ṭālib said:

> That which the Prophet said on his camel, Qaṣwā', on the day of 'Arafāt, and in the mosque of Khīf and on the Day of Ghadīr, is as follows:

أَيُّهَا النَّاسُ! إِنِّي تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: الْأَكْبَرُ مِنْهُمَا كِتَابُ اللهِ، وَالْأَصْغَرُ عِتْرَتِي أَهْلُ بَيْتِي، وَإِنَّ اللَّطِيفَ الْخَبِيرَ عَهِدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ - أَشَارَ بِالسَّبَّابَتَيْنِ - وَلَا أَنَّ أَحَدَهُمَا أَقْدَمُ مِنَ الْآخَرِ، فَتَمَسَّكُوا بِهِمَا لَنْ تَضِلُّوا، وَلَا تَقَدَّمُوا مِنْهُمْ وَلَا تَخَلَّفُوا عَنْهُمْ، وَ لَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.[581]

> "O people! I am indeed leaving two weighty things with you. You will not get lost as long as you adhere to those two! The greater one of those is the Book of God, and the smaller one is my family, that is my lineage. And indeed God, the Compassionate and Aware, has informed and promised me that those two will not separate from each other until they reach me by the Pond [in Paradise]."
>
> Then while pointing to his two index fingers, he stated: "But not that one is more important than the other; therefore you should adhere to them so that you do not to get lost—do not advance over them, and do not oppose them! And do not try teaching them anything because they are more learned than you are!"

And this hadith is narrated in *Ghāyat al-Marām* from Salīm and Imam Ali in a slightly different style.[582]

Shaykh Mufīd, in *Amālī*, with his known chains from Ma'rūf Ibn Kharrbūdh, has narrated:

I heard from Abu 'Ubaydullāh,[583] the servant of 'Abbās, who was having a discussion with Abu Ja'far Muhammad Ibn Ali, saying:

I heard Abu Sa'īd Khudrī saying:

The last sermon that the Prophet delivered to us was the very sermon he made on his deathbed. While he was leaning on his wife Maymūnah, and Ali Ibn Abi Ṭālib left his house for the mosque, there he said:

يَاأَيُّهَا النَّاسُ! إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ، وَسَكَتَ. فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ مَا هَذَانِ الثَّقَلَانِ؟! فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ ثُمَّ سَكَنَ وَقَالَ: مَا ذَكَرْتُهُمَا إِلَّا وَأَنَا أُرِيدُ أَنْ أُخْبِرَكُمْ بِهِمَا وَلَكِنْ رَبَوْتُ فَلَمْ أَسْتَطِعْ! سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفٌ بِأَيْدِيكُمْ، تَعْمَلُونَ فِيهِ كَذَا وَكَذَا، أَلَا وَهُوَ الْقُرْآنُ؛ وَالثَّقَلُ الْأَصْغَرُ أَهْلُ بَيْتِي! ثُمَّ قَالَ: وَأَيْمُ اللهِ إِنِّي لَأَقُولُ لَكُمْ هَذَا وَرِجَالٌ فِي أَصْلَابِ أَهْلِ الشِّرْكِ أَرْجَى عِنْدِي مِنْ كَثِيرٍ مِنْكُمْ! ثُمَّ قَالَ: وَاللهِ لَا يُحِبُّهُمْ عَبْدٌ إِلَّا أَعْطَاهُ اللهُ نُورًا يَوْمَ الْقِيَامَةِ حَتَّى يَرِدَ عَلَيَّ الْحَوْضَ، وَلَا يُبْغِضُهُمْ عَبْدٌ إِلَّا احْتَجَبَ اللهُ عَنْهُ يَوْمَ الْقِيَامَةِ. فَقَالَ أَبُو جَعْفَرٍ عليه السلام: إِنَّ أَبَا عُبَيْدِ اللهِ يَأْتِينَا بِمَا يَعْرِفُ.[584]

"O people! I am leaving with you two weighty things!" He said it and stopped. A man stood up and asked: "O Prophet, what are those two things?" Hearing what the man said, the Prophet got very angry. He became red in the face, and then calmly said:

I said those two things just to inform you of an important account, for I have come to my end and cannot continue. Now listen, it is a means, as a rope, whose one end is in the Hand of God and the other end in your hand, and you will do what you want to do when it is with you. Now know that it is the Holy Qur'an; and of course my Household is along with it.

And then he said: "What I am telling you now is that the pagans, who are still in their fathers' loins, know it well!" Then he said: "God will not like them. He will like those to whom He would give illuminating Light on the Day of Resurrection, and who would meet me by the Pond [in Paradise], and God will not be angry with them on the Day of Resurrection."

Then Imam Muhammad Bāqir said: "The narrator of this hadith, Abu Ubaydullāh, has told us whatever he knew of the hadith."[585]

And this hadith has been mentioned in *Ghāyat al-Marām*, exactly as it is from Shaykh Mufid.[586]

Sulaym Ibn Qays Hilālī in his book has narrated from Imam Ali saying:

> The Prophet in his last sermon on the day on which he passed away stated:

إِنِّي تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوا إِنْ تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللهِ وَأَهْلَ بَيْتِي، فَإِنَّ اللَّطِيفَ الْخَبِيرَ عَهِدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. وَأَشَارَ بِإِصْبَعَيْهِ الْمُسَبِّحَتَيْنِ. وَلَا أَقُولُ كَهَاتَيْنِ إِحْدَاهُمَا أَطْوَلُ مِنَ الْأُخْرَى. وَأَشَارَ بِالْمُسَبِّحَةِ وَالْوُسْطَى. فَتَمَسَّكُوا بِهِمَا لَا تَضِلُّوا، وَلَا تَقَدَّمُوهُمْ وَلَا تَخْلَفُوا عَنْهُمْ فَتَمْرُقُوا، وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.

> "I have indeed left two things; you will not get lost if you adhere to them. They are the Book of God and my Household. God, the Compassionate and Aware, has promised me that they will not get separated from each other until they come to me by the Pond [in Paradise]." In the meantime, he pointed at his two index and middle fingers, saying: "I am not telling you that they are like these fingers, one longer than the other! So, if you cling to them you will not get lost; try not advancing on them, nor opposing them in any affair; and do not teach them anything, because they are most leaned of all among you."

The meaning of this hadith is similar to the previous one. Here Sulaym says:

> I asked Imam Ali: "Please tell us the names of the Household." His Excellency said:

الَّذِي نَصَبَهُ رَسُولُ اللهِ صلى الله عليه و آله بِغَدِيرِ خُمٍّ، فَأَخْبَرَهُمْ أَنَّهُ أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ، ثُمَّ أَمَرَهُمْ أَنْ يُعْلِمَ الشَّاهِدُ الْغَائِبَ مِنْهُمْ. فَقُلْتُ: أَنْتَ هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ؟!

قَالَ: أَنَا أَوْلَهُمْ وَأَفْضَلُهُمْ، ثُمَّ ابْنِيَ الْحَسَنُ مِنْ بَعْدِي أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ، ثُمَّ ابْنِيَ الْحُسَيْنُ مِنْ بَعْدِهِ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، ثُمَّ أَوْصِيَاءُ رَسُولِ اللهِ صلى الله عليه و آله حَتَّى يَرِدُوا عَلَيْهِ حَوْضَهُ وَاحِداً بَعْدَ وَاحِدٍ.[587]

> "He is the one that on the Day of Ghadīr Khumm, the Prophet assigned as the successor [after him], and then informed the people that his guardianship is better than the people's guardianship to them; then he commanded those who were present to carry the news to those who were absent."

I asked Imam Ali: "Is that person you?"

He answered: "I am the first and prior to the Household, and after me is my son Hasan, whose guardianship upon the believers is better than theirs to themselves. And the next one is my son Husayn, whose guardianship upon the believers is also better than theirs to themselves. After those two, their successors will come to the Prophet one after another by the Pond [in Paradise]."

This hadith is narrated in *Ghāyat al-Marām* in detail from Sulaym.[588]

'Allāma Sayyid Sharaf al-Dīn 'Āmilī has pointed to this hadith, on the pulpit, in the Mosque of Medina.[589]

Sayyid Ibn Ṭāwūs has mentioned it in his *Ṭarā'if* from 'Īsā, saying:

I asked Abu al-Hasan Mūsā Ibn Ja'far to know his opinion about whether most people said that the Prophet had commanded Abu Bakr to lead the congregational prayer, and then Omar! To my question, he kept silent, paused a bit, and then said: "It is not what the people say, but what you, O 'Īsā, say; you investigate too much and ask many questions until everything becomes crystal clear to you!"

'Īsā says:

I said: "O Prophet, may my father and mother be made your sacrifice, I am asking you to know just what benefits me in my religion. I am afraid that by my ignorance, I may get lost, but by referring to you, everything becomes clear to me."

He stated:

When the illness dominated the Prophet, he called Ali, rested his head on his lap and became unconscious. Sometime later the prayer time was announced, and 'Āyisha went to Omar and told him: "Go to the mosque and lead the mass prayer."

Omar said: "But it is your father who deserves it, not me." 'Āyisha said: "You are right, but my father is a soft person, and I am afraid the people in the mosque shall attack him!" Omar said: "Let him lead the prayer and then if anyone objects to him, I am there to defend." 'Āyisha said: "Muhammad is becoming more unconscious, and I believe he will not come around anymore; and that man is by his bedside and attending him." (She meant Ali was with the Prophet). "O Omar, you lead the prayer when he is unconscious. I am afraid that if he comes around, he may send Ali to lead the prayer. I have eavesdropped on their whispering last night, and I know what is going on, because the Prophet was emphasizing: 'The prayer, the prayer!'"

Imam Kāzim stated:

> Abu Bakr went [to the mosque] to lead the Congregational Prayer and then they thought he was sent by the Prophet. Abu Bakr had not yet proclaimed *Allāhu Akbar* when the Prophet came around and asked to see 'Abbās. Before long 'Abbās went to the Holiness and then together with Ali helped the Prophet walk to the mosque and lead the mass prayer. He rested for a short while in the mosque and then they helped him to climb the pulpit to speech, which was going to be his last preaching!
>
> Many people of Medina—the Immigrants and Helpers—gathered around him. The women also left their homes for the mosque. They were crying and reciting the phrase: "We are from God and our return is to Him." On the pulpit in the mosque, the Prophet also made a short speech, paused for a while, and then continued:

يَامَعْشَرَ الْمُهَاجِرِينَ وَالأَنْصَارِ وَمَنْ حَضَرَنِي فِي يَوْمِي هَذَا وَسَاعَتِهِ هَذِهِ! فَلْيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ! أَلَا قَدْ خَلَّفْتُ فِيكُمْ كِتَابَ اللهِ، فِيهِ النُّورُ وَالْهُدَى وَالْبَيَانُ، مَا فَرَّطَ اللهُ فِيهِ مِنْ شَيْءٍ، حُجَّةُ اللهِ لِي عَلَيْكُمْ، وَ خَلَّفْتُ فِيكُمُ الْعَلَمَ الأَكْبَرَ، عَلَمَ الدِّينِ وَنُورَ الْهُدَى وَصِيِّي عَلِيَّ بْنَ أَبِي طَالِبٍ. أَلَا هُوَ حَبْلُ اللهِ فَاعْتَصِمُوا وَلَا تَفَرَّقُوا عَنْهُ، وَاذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا.

> O community of the Immigrants and Helpers! And all of you who have come together at this time today! It is incumbent on those present to carry my message to those who are not here. Be aware that I have left the Book of God with you as my successor. It includes light, guidance, and the statement of God; the Almighty God has not failed to put everything in it; it is my proof for you. I am also leaving with you my greatest sign, the sign of the religion, light, and guidance, that is my successor, Ali Ibn Abi Ṭālib. Be aware that he is as the rope of God, so you have to cling to him and not separate. And always remember God's blessing bestowed upon you, because you were enemies, but God put affection within your hearts and you all became friends and brothers!

يَا أَيُّهَا النَّاسُ! هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ كَنْزُ اللهِ الْيَوْمَ وَمَا بَعْدَ الْيَوْمِ. مَنْ أَحَبَّهُ وَتَوَلَّاهُ الْيَوْمَ وَمَا بَعْدَ الْيَوْمِ فَقَدْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللهَ وَأَدَّى مَا أَوْجَبَ عَلَيْهِ، وَمَنْ عَادَاهُ الْيَوْمَ وَمَا بَعْدَ الْيَوْمِ جَاءَ يَوْمَ الْقِيَامَةِ أَعْمَى وَ أَصَمَّ، لَا حُجَّةَ لَهُ عِنْدَ اللهِ.

O people! This Ali Ibn Abi Ṭālib is the treasurer of God today and in the days to come, so whoever loves him and follows his guardianship now and in the future, he remains loyal to his covenant with his Creator. He surely fulfills his duty and what is incumbent upon him. However, he who is enemy to him today and in the days to come, he will appear deaf and blind on the Day of Resurrection, and he will have no proof in the presence of God.

أَيُّهَا النَّاسُ! لَا تَأْتُوا غَداً بِالدُّنْيَا تَرْفُونَهَا زَفّاً، وَيَأْتِي أَهْلُ بَيْتِي مَقْهُورِينَ مَظْلُومِينَ تَسِيلُ دِمَاؤُهُمْ أَمَامَكُمْ وَسُعَاةِ الضَّلَالَةِ وَالشُّورَى لِلْجَهَالَةِ. أَلَا وَإِنَّ هَذَا الْأَمْرَ لَهُ أَصْحَابٌ وَآيَاتٌ، وَسِمَاهُمُ اللهُ فِي كِتَابِهِ وَعَرَّفَكُمْ وَأَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنَّكُمْ قَوْمٌ تَجْهَلُونَ!

لَا تَرْجِعُنَّ بَعْدِي كُفَّاراً مُرْتَدِّينَ مُتَوَالِينَ الْكِتَابَ عَلَى غَيْرِ مَعْرِفَةٍ، وَتَدْعُونَ السُّنَّةَ بِالْهَوَى، لِأَنَّ كُلَّ سُنَّةٍ وَحَدَثٍ وَكَلَامٍ خَالَفَ الْقُرْآنَ رَدٌّ وَبَاطِلٌ.

O people! The next day you will not come to me unless you have flourished in your world; and my Household will come to me subdued, for they have been made victims of bloodshed and oppression by your chiefs of the ignorant council! Be aware that there are some signs and specifications for guardianship, which are mentioned in God's Book and which I have already introduced to you. Above all, I have announced to you my task of prophethood; however, you are ignorant [to understand and are careless about it]!

After me, you will turn to your old blasphemy and the customs of the ignorant era because you will refer to the Book of God with no knowledge, and mix up God's laws with your own desires and passions! Because any law besides the laws in the Book is void and wrong!

الْقُرْآنُ إِمَامُ هُدًى، لَهُ قَائِدٌ يَهْدِي إِلَيْهِ وَيَدْعُو إِلَيْهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ، وَلِيُّ الْأَمْرِ بَعْدَ وَلِيِّهِ، وَوَارِثُ عِلْمِي وَحُكْمِي وَسِرِّي وَعَلَانِيَتِي وَمَا وَرَّثَهُ النَّبِيُّونَ مِنْ قَبْلِي، وَأَنَا وَارِثٌ وَمُورِثٌ؛ وَلَا تَكْذِبُكُمْ أَنْفُسُكُمْ!

The Qur'an is the leader of guidance, which has a chief [myself] who leads [people] to it, and he invites people to it by his good preaching and wisdom. After the chief [me], there is also another chief and inheritor of my knowledge, my command, and my secrets. And I am [also] the inheritor of the messengers' knowledge and wisdoms! I am to bequeath it for the oncoming saints and Imams after me. So your desires and passions must not beguile you to forget yourselves! [Do not lie to yourselves.]

أَيُّهَا النَّاسُ! اللهَ اللهَ فِي أَهْلِ بَيْتِي! فَإِنَّهُمْ أَرْكَانُ الدِّينِ، وَمَصَابِيحُ الظُّلَمِ، وَمَعْدِنُ الْعِلْمِ. عَلِيٌّ أَخِي، وَوَارِثِي، وَوَزِيرِي، وَأَمِينِي، وَالْقَائِمُ بَعْدِي، وَالْوَافِي بِعَهْدِي عَلَى سُنَّتِي، وَيُقَاتِلُ عَلَى سُنَّتِي، وَأَوَّلُ النَّاسِ إِيمَاناً، وَآخِرُهُمْ عَهْداً بِي عِنْدَ الْمَوْتِ، وَأَوْسَطُهُمْ لِي لِقَاءً يَوْمَ الْقِيَامَةِ، وَلْيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ! أَلَا وَمَنْ أَمَّ قَوْماً عُمْياً وَفِي الْأُمَّةِ مَنْ هُوَ أَعْلَمُ مِنْهُ فَقَدْ كَفَرَ.

O people! remember God; remember God about my Household! Because they are the pillars of the religion, the lights in the darkness and the treasures of knowledge. Ali is my brother, my successor, my minister, my trustee, and my deputy, and he is loyal to my covenant and laws, and so is he the fighter to protect my customs and laws. He is the first one to embrace Islam, and he is last one who renewed his covenant with me at my time of death; he is the one meeting me on the Day of Resurrection. So it is incumbent upon those who are present here to convey these facts to those who are absent. Know that the person who takes control of a people, while there is still one wiser than that person—such a person has certainly become an unbeliever!

أَيُّهَا النَّاسُ! مَنْ كَانَتْ لَهُ قِبَلِي تَبِعَاتٌ، فَهَا أَنَا ذَا، وَمَنْ كَانَتْ لَهُ عِنْدِي عِدَاةٌ فَلْيَأْتِ فِيهَا عَلِيَّ بْنَ أَبِي طَالِبٍ، فَإِنَّهُ ضَامِنٌ لِذَلِكَ كُلِّهِ حَتَّى لَا يَبْقَى لِأَحَدٍ عَلَيَّ تَبِعَةٌ.[590]

O people! Everyone owes me something: blood-money, retaliation, and guarantee, so I am here [to demand them]! Whomsoever I have promised anything, he must refer to Ali because [after me] he is responsible to them. This is because I do not like to be in debt to anyone.

The Twelfth Case Is the Final Statement of the Prophet in His Chamber about the Hadith Thaqalayn

Shaykh Ṭūsī by means of his chain has narrated in *Amālī* from Muhammad Ibn 'Īsā Qaysī, saying:

I heard from Abu 'Īsā Thābit, Abūdhar Ghifārī's servant, saying:

When the Prophet was seriously ill lying in bed, and the room was full with the companions, I heard him say:

أَيُّهَا النَّاسُ! أُوشِكُ أَنْ أُقْبَضَ قَبْضاً سَرِيعاً فَيُنْطَلَقَ بِي، وَقَدْ قَدَّمْتُ إِلَيْكُمُ الْقَوْلَ مَعْذِرَةً

إِلَيْكُمْ أَلَا إِنِّي مُخَلَّفٌ فِيكُمْ كِتَابَ رَبِّي عَزَّوَجَلَّ، وَعِتْرَتِي أَهْلَ بَيْتِي؛ ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَرَفَعَهَا فَقَالَ: هَذَا عَلِيٌّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَ عَلِيٍّ، خَلِيفَتَانِ تَصِيرَانِ لَا يَخْتَلِفَانِ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَأَسْأَلُهُمَا مَاذَا خُلِفْتُ فِيهِمَا؟[591]

> "O people! Before long, they are going to receive my soul and take it away, so now, I will ask for you to excuse this statement of mine. Be aware that I am leaving with you the Book of God, Glory to Him in the highest, and my family, that is my Household, as the caliph and successor!"
>
> Then he held Ali by his hand, raised it high, and said: "This is Ali who is with the Qur'an, and so is the Qur'an with Ali. These two caliphs are always together; they do not oppose each other, nor will they separate from each other until they come to me by the Pond [in Paradise]. Then I will ask them how they have succeeded people after me!"

Shaykh Ubaydullāh Āmir Tasarrī Ḥanafī, with his own chains, has extracted the same text of this hadith but without

تَصِيرَانِ لَا يَخْتَلِفَانِ

and replacing the word

لَا يَفْتَرِقَانِ

with

لَا يَتَفَرَّقَانِ

as well as changing the word

مَاذَا

to

مَا[592]

At the end, he says: "This hadith is extracted by Ibn 'Uqdah and Dār Quṭnī from his own *Sunan*."[593]

'Allāmah Nūr al-Dīn Samhūdī has mentioned the same hadith in *Jawāhir al-'Iqdayn* with the same sentences of Shaykh 'Ubaydullāh in *Arjaḥ al-Maṭālib* with the extraction of Ja'far Ibn Muhammad Razzāz.[594]

This blessed hadith is also narrated by Fatimah [daughter of the Prophet], similar to Qundūzī, by extracting from Ibn 'Uqdah, by extracting from 'Urwat Ibn Khārijah, from the Prophet, which stated: "I heard it from my father on his deathbed; when the room was full of his companions he mentioned this hadith. In the end, he mentioned

this sentence: '...so I will ask: "how did you pay (respect) my right to those two successors!"'"[595]

'Allāmah Sayyid Sharaf al-Dīn 'Āmilī has pointed to this statement in Hadith Thaqalayn.[596]

Cases of Citation of Hadith Thaqalayn

In the following discussion, we address the cases that the Prophet has preached about the Hadith Thaqalayn. We also explain in detail where and how they have been stated.

The First Case Is the Protestation of Imam Ali in the Mosque of the Prophet at the Time of Othman's caliphate

In his book *Farā'id al-Simṭayn*, Ibrahim Ibn Muhammad Ibn Mu'ayyad Ḥamū'ī has explained the strong and reasonable protestation of Imam Ali from the book of Sulaym Ibn Qays Hilālī in the Mosque of the Prophet. This hadith is a good proof against the devoid-of-fact claims of those who have denied the truth for a trifling delight of this world! In this protestation Imam Ali said:

أَنْشُدُكُمُ اللهَ: أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلى الله عليه و آله قَامَ خَطِيباً لَمْ يَخْطُبْ بَعْدَ ذَلِكَ فَقَالَ: يَا أَيُّهَا النَّاسُ: إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَ عِتْرَتِي أَهْلَ بَيْتِي. فَتَمَسَّكُوا بِهِمَا لَنْ تَضِلُّوا، فَإِنَّ اللَّطِيفَ [الْخَبِيرَ] أَخْبَرَنِي وَ عَهِدَ إِلَيَّ أَنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ شِبْهَ الْمُغْضَبِ فَقَالَ: يَا رَسُولَ اللهِ! أَكُلُّ أَهْلِ بَيْتِكَ؟! قَالَ: لَا، وَ لَكِنْ أَوْصِيَائِي مِنْهُمْ، أَوَّلُهُمْ أَخِي وَ وَزِيرِي وَ وَارِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي؛ هُوَ أَوَّلُهُمْ ثُمَّ ابْنِيَ الْحَسَنُ، ثُمَّ ابْنِيَ الْحُسَيْنُ، ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ وَاحِدٌ بَعْدَ وَاحِدٍ حَتَّى يَرِدُوا عَلَيَّ الْحَوْضَ، [هُمْ] شُهَدَاءُ اللهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى خَلْقِهِ وَ خُزَّانُ عِلْمِهِ وَ مَعَادِنُ حِكْمَتِهِ، مَنْ أَطَاعَهُمْ أَطَاعَ اللهَ، وَ مَنْ عَصَاهُمْ عَصَى اللهَ؟! فَقَالُوا كُلُّهُمْ: نَشْهَدُ أَنَّ رَسُولَ اللهِ صلى الله عليه و آله قَالَ ذَلِكَ.[597]

> I take you by an oath to God! Do you remember the Prophet delivered a sermon? I mean his last sermon, in which he stated: "O people! I am leaving two most weighty things with you, the Book of God and my Family, that is my Household. So do cling to them so that you do not go astray and get lost. It is because God, the Compassionate and Aware, has informed me and promised me that they will not get separated from each other until they come to me by the Pond [in Paradise]."

Hearing what the Prophet said, Omar Ibn Khaṭṭāb stood up looking angry: "O Prophet is this for all your family?" The Prophet answered:

> No, not for all, but it is for my successors. The first one of them is my brother and minister and my caliph among the nation; he is the Master of every believing man after me. He is the first among them. After him are my sons Hasan and Husayn, and after them are nine children of Husayn, one after another until they all come to me by the Kawthar [in Paradise]. They are the witnesses of God in this world, and are His proofs among His slaves, so are they His treasurers of Knowledge. Whoever obeys them, he actually obeys God; and he who turns away from them, he really turns away from God!

All those gathering in the mosque unanimously said: "It is true, we bear witness that the Prophet has stated it for us!"

This sermon has been mentioned from the book of Sulaym Ibn Qays in *Ghāyat al-Marām*.[598]

The Second Case Is the Protestation of Imam Ali about Hadith Thaqalayn at Ruḥba' Kūfa

Shaykh Abdullāh Āmir Tassarī Hindī by means of his chains has related from Abu Ṭufayl:

> Ali stood up, and after praising God, said: "I take you for an oath; stand up, any one of you who was present at the Ghadīr Khumm, let only those stand up who were present and remember what they have heard at that day, not one who has just heard about the event by his friends."
>
> Among the people, seventeen stood up and bore witness at the lengthy prostration of Imam Ali from the event of Ghadīr Khumm. Each of them repeated the words of the Prophet up to where he said:
>
> أَيُّهَا النَّاسُ: إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، تَبَأَنِي بِذَلِكَ اللَّطِيفُ الْخَبِيرُ.
> ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ عليه السلام فَقَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. فَقَالَ عَلِيٌّ: صَدَقْتُمْ وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.[599]
>
> "O people! I am leaving two weighty things with you: the Book of God and my family, that is my Household. And they will not be separated from each other until they meet me by the Pond [in Paradise]; God, the Compassionate and Aware, has informed me of that."

Then he held Ali by his hand and said: "Whosoever's Master I am, this Ali is his Master."

He said: "You spoke the truth, and I bear witness to it."

According to Gundūzī, Abu Nu'aym has mentioned this hadith in *Ḥilyat al- Awlīyā'*, and some others have extracted and narrated it in their books.[600]

Shams al-Dīn Sakhāwī in his book *Istijlāb Irtiqā' al-Ghuraf*, by means of Ibn 'Uqdah's extraction from Muhammad Ibn Kathīr, from Fiṭr and Abu Jārūd, and both of them from Abu Ṭufayl, have narrated this hadith from Imam Ali. Along with them are those seventeen witnesses of the Ghadīr Khumm: Khuzaymat Ibn Thābit, Sahl Ibn Sa'd Sā'idī, 'Addī Ibn Hātam, 'Aqabat Ibn 'Āmir, Abu 'Ayyūb Anṣārī, Abu Sa'īd Khudrī, Abu Shurayḥ Khuzā'ī, Abu Qudāmah Anṣārī, Abu Laylā, Abu al-Haytham Ibn Tayyahān, and some others among the Quraysh.[601]

Nūr al-Dīn Samhūdī in the book of *Jawāhir al-'Iqdayn*, after writing some confirmation about this noble hadith, says: "More than twenty companions, may God be pleased with them, have written about this hadith." Then he goes on mentioning their names until he says: "And there is also an extra hadith from Abu Ṭufayl." And he clearly explains that those seventeen people stood up and bore witness about what they had heard and seen on the day of Ghadīr. Ali's confirmation is exactly the same as he narrated.[602]

The Third Protestation of Imam Ali in the Session of Omar's Council

Ahmad Ibn Ḥanbal in his book *al-Manāqib*, according to the narration of Qundūzī from Abūdhar, has narrated that he said:

Ali stated to Ṭalḥah, 'Abd al-Raḥmān Ibn 'Awf, and Sa'd Ibn Abi al-Waqqāṣ:

هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلى الله عليه و آله قَالَ: إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، وَإِنَّكُمْ لَنْ تَضِلُّوا إِنِ اتَّبَعْتُمْ وَاسْتَمْسَكْتُمْ بِهِمَا؟! قَالُوا: نَعَمْ.[603]

"Do you know that the Prophet stated: 'I am leaving with you two weighty things: the Book of God and my family, that is my Household, and they will not be separated from each other until they meet me by the

Pond [in Paradise]? God, the Compassionate and Aware, has informed me of that. And you will not get lost if you adhere to those two'?!" They said: "Yes, we do."

According to Sayyid Hāshim Baḥrānī, Shaykh Ṭūsī in *Amālī* by means of his series of chains from Sālim Ibn Abi al-Ja'd, from Abūdhar Ghiffārī, has mentioned the same protestation.[604]

Ḥāfiz Abu al-Mu'ayyad Muwaffaq Ibn Ahmad Ḥanafī Akhṭab Khārazm narrates with his series of chains from Abu Ṭufayl 'Āmir Ibn Wā'ilah, who said:

I was in the presence of Ali Ibn Abi Ṭālib at home on the day of the Council, and heard him say:

لَأَحْتَجَّنَّ عَلَيْكُمْ بِمَا لَا يَسْتَطِيعُ عَرَبِيُّكُمْ وَلَا عَجَمِيُّكُمْ تَغْيِيرَ ذَلِكَ.[605]

"Today, I am going to put forward such a protestation about you that neither your Arabs nor non-Arabs can object to it!"

Then he started his protestation and argument in detail, as well as his position after the Prophet, until he arrived at this point:

فَأَنْشُدُكُمْ بِاللهِ أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلى الله عليه و آله قَالَ: إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَ عِتْرَتِي أَهْلَ بَيْتِي، لَنْ تَضِلُّوا مَا إِنْ تَمَسَّكْتُمْ بِهِمَا، وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ؟! قَالُوا: اللّٰهُمَّ نَعَمْ!

"I take an oath to God to you to let you know this statement of the Prophet who said: 'I am indeed leaving with you two weighty things: the Book of God and my family, that is this Household of mine, and whoever adheres to them will not get lost; and they will not get separated until they come to me by the Pond [in Paradise].'" They said: "Yes, by God, we know!"

He continues his protestation in the same way until Abu Ṭufayl says:

On the day of the Council, I was standing outside the house when I heard their loud voices, and I heard Ali saying:

بَايَعَ النَّاسُ أَبَابَكْرٍ وَأَنَا وَاللهِ أَوْلَى بِالْأَمْرِ وَأَحَقُّ بِهِ مِنْهُ فَسَمِعْتُ وَأَطَعْتُ مَخَافَةَ أَنْ يَرْجِعَ النَّاسُ كُفَّاراً يَضْرِبُ بَعْضُهُمْ رِقَابَ بَعْضٍ بِالسَّيْفِ. ثُمَّ بَايَعَ أَبُوبَكْرٍ لِعُمَرَ وَأَنَا وَاللهِ أَحَقُّ بِالْأَمْرِ مِنْهُ فَسَمِعْتُ وَأَطَعْتُ مَخَافَةَ أَنْ يَرْجِعَ النَّاسُ كُفَّاراً. ثُمَّ أَنْتُمْ تُرِيدُونَ أَنْ تُبَايِعُوا لِعُثْمَانَ إِذًا لَا أَسْمَعُ وَلَا أُطِيعُ.

إنّ عُمَرَ جَعَلَنِي فِي خَمْسِ نَفَرٍ أنا سادِسُهُم، لَا يَعْرِفُ لِي فَضْلٌ فِي الصَّلَاحِ وَلَا يَعْرِفُونَهُ لِي كَمَا نَحْنُ فِيهِ شَرْعٌ سَوَاءٌ. وَأَيْمُ اللهِ لَوْ أَشَاءُ أَتَكَلَّمُ بِمَا لَا يَسْتَطِيعُ عَرَبُهُمْ وَلَا عَجَمُهُمْ وَلَا الْمُعَاهَدُ مِنْهُمْ وَلَا الْمُشْرِكُ أَنْ يَرُدَّ خَصْلَةً مِنْهَا.

People paid homage to Abu Bakr; however, I swear to God that I was foremost and deserving of the caliphate, but I kept quiet and obeyed just for the people not to turn back to blasphemy, and then become enemies and some of them kill some others. And after that Abu Bakr made people pay homage to Omar. By God, I deserved the government and caliphate more than he did, but again I kept quiet and obeyed just for the people not to turn back into blasphemy. And from now on, you are trying to make people pay homage to Othman, but I will not keep silent, nor I will obey you!

Omar set me up in a group of five, and I was the sixth. By God, my priority was ignored, nor did these understand my priority! They made all of us of the same rank and position! By God, if I wanted, I would have uttered such a statement that neither the Arabs nor the non-Arabs among their followers nor the pagans could reject it! [606]

The Fourth Case Is the Argument and Protestation with Ṭalḥah

Among his protestations is that which he had with Ṭalḥah, the very protestation that in *Ghāyat al-Marām*, page 226, hadith 29 from the Sunni source, is narrated by Sulaym Ibn Qays from Imam Ali in a lengthy hadith that the Holy Prophet stated:

أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ النُّبُوَّةِ فَلَوْ كَانَ غَيْرُ النُّبُوَّةِ لَاسْتَثْنَاهَا رَسُولُ اللهِ. وَقَوْلُهُ: إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللهِ وَعِتْرَتِي، لَا تُقَدِّمُوهُمْ، وَلَا تَخَلَّفُوا عَنْهُمْ، وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.

"You are to me as Aaron was to Moses, except for the position of the prophethood. If there was anything more than the prophethood, the Holy Prophet would certainly have mentioned it." The direct statement of the Prophet is: "I am indeed leaving two weighty things with you; if you adhere to them, you will not get lost: [they are] the Book of God and my Household! Do not advance before them, nor fall behind them, and do not teach them anything because they are most learned than you are."

This part of the argument of the Prophet with Ṭalḥah is mentioned in *Kitāb Sulaym*, page 118.

The Fifth Case Is the Protestation of Imam Ali at Ṣiffīn in the Presence of Abu Hurayrah and Abu Dardā'

It is given in the book of Sulaym Ibn Qays that before the battle of Ṣiffīn, Mu'āwīyah sent Abu Hurayrah and Abu Dardā' as the message-carriers of Ali. And when they arrived, Ali, who was standing among his companions—the Anṣārs and the Muhājir—lectured about his priority in front of them, and then referred to the point that the Prophet had made about the event in Ghadīr Kumm:

عَلِيٌّ أَخِي وَوَزِيرِي وَوَصِيِّي وَوَارِثِي وَخَلِيفَتِي فِي أُمَّتِي وَوَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي وَأَحَدَ عَشَرَ إِمَاماً مِنْ وُلْدِهِ: الْحَسَنُ وَالْحُسَيْنُ ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ وَاحِدٌ بَعْدَ وَاحِدٍ، الْقُرْآنُ مَعَهُمْ وَهُمْ مَعَ الْقُرْآنِ، لَا يُفَارِقُونَهُ حَتَّى يَرِدُوا عَلَيَّ الْحَوْضَ.

Ali is my brother and minister, the successor and the inheritor and my deputy in my community. He is the master of all the believers after me and also the eleven Imams of his children, al-Hasan and al-Husayn, and then nine of them from al-Husayn, one after another. The Qur'an is with them and so are they with the Qur'an; they will not separate from each other until they all meet me at the Pond [in Paradise].

Moreover, he continues the hadith until he says:

وَأَمَرَنِي فِي كِتَابِهِ بِالْوَلَايَةِ، وَإِنِّي أُشْهِدُكُمْ أَيُّهَا النَّاسُ أَنَّهَا خَاصَّةٌ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَالْأَوْصِيَاءِ مِنْ وُلْدِي وَوُلْدِ أَخِي وَوَصِيِّي، عَلِيٌّ أَوَّلُهُمْ ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ، لَا يُفَارِقُونَ الْكِتَابَ حَتَّى يَرِدُوا عَلَيَّ الْحَوْضَ.

...and I am informed [about him] in His Book; and O you the company of people, I let you know that this position is for Ali Ibn Abi Ṭālib and his successors from my lineage and the lineage of my brother and successor. Ali is the first one; then comes al-Hasan and al-Husayn; then come nine of Husayn's children. They will not separate from one another until they come to me by the Pond [in Paradise].

Also concerning this very sermon and the protestation against the Prophet he says:

أنشدكم الله أتعلمون أن رسول الله صلى الله عليه و آله قام خطيباً ولم يخطب بعدها وقال: إني تركت فيكم أيها الناس أمرين، لن تضلوا ما تمسكتم بهما: كتاب الله وأهل بيتي، فإنه قد عهد إلي اللطيف الخبير أنهما لن يفترقا حتى يردا علي الحوض؟ فقالوا: اللهم نعم، قد شهدنا ذلك كله، فقال: حسبي الله.[607]

I ask you for the sake of God; do you know that the Prophet in his last sermon stated: "O people! I am leaving with you two things; if you adhere to them you will not get lost. [They are] the Book of God and my Household. And indeed God, the most Compassionate and Aware, informed me that they would not get separated from each other until they came to me by the Pond [in Paradise]!"? The people unanimously said: "Yes, by God, we know. We indeed witness to all of it." He then said: "God suffices us!"

The Sixth Case Is the Protestation of Imam Mujtabā after Swearing Allegiance to Him for the Caliphate

Shaykh Mufid by means of his chains in *Amālī* has narrated from Hishām Ibn Hassan, saying:

I heard it from Abu Muhammad Hasan Ibn Ali when delivering a sermon to the people. It was after people swearing allegiance to him for his guardianship; he said:

فقال: نحن حزب الله الغالبون، وعترة رسوله الأقربون، وأهل بيته الطيبون الطاهرون، وأحد الثقلين اللذين خلفهما رسول الله صلى الله عليه و آله في امته، والتالي كتاب الله فيه تفصيل كل شيء، لا يأتيه الباطل من بين يديه ولا من خلفه، فالمعول علينا في تفسيره، لا نتظنى تأويله بل نتيقن حقائقه، فأطيعونا فإن طاعتنا مفروضة إذ كانت بطاعة الله عز وجل مقرونة.

قال الله عز وجل: «يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم فإن تنازعتم في شيء فردوه إلى الله والرسول» (4:59) «ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم» (4:83)

وأحذركم إصغاء هتاف الشيطان بكم فإنه لكم عدو مبين فتكونوا كأوليائه الذين قال لهم: «لا غالب لكم اليوم من الناس وإني جار لكم فلما تراءت الفئتان نكص على عقبيه وقال إني بريء منكم إني أرى ما لا ترون» (8:48)

فَتُلْقَوْنَ إِلَى الرِّمَاحِ وَزْراً، وَإِلَى السُّيُوفِ جَزْراً، وَلِلْعَمَدِ حَطْماً، وَلِلسِّهَامِ غَرَضاً ثُمَّ «لَا يَنْفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً.» (6:158)[608]

> We are the [main] party of God, [the party] that is victorious! The Prophet's Household is nearer to Him than all [people], all his Household are pure, and he leaves with people the most weighty things, the Book of God, in which everything is included. Nothing erroneous is added to it nor will it be added in the future. Therefore the only way to reach the Book of God is through us, who never alter a single word in it when translating it and commenting on its meaning. It is because we are quite certain of its meaning. Thus, do follow us; it is necessary for you to follow us because it is in fact obeying God and His Messenger.
>
> God, Glory be to Him states: ...*O you who believe, obey God, and obey the Messenger and those in authority among you. If you quarrel over anything, refer it to God and the Messenger if you believe in God and the Last Day—that is the best and just* (4:59). [Moreover, He states:] ...*and if they would just refer it to the Messenger and those who are in authority, for sure those who investigate would have known all about it* (4:83).
>
> Beware of listening to Satan; he is indeed an open enemy to you! Otherwise you will become a follower to what he says: ...*"today no men will overcome you: I will stand close by you." But when both armies sighted one another, he ran away saying: "I am tired of you; I see something you do not see"* (8:48). It is then you will see that you have become a target for the poisonous spears of the Satan and have no way to release yourself! And then, ...*on the Day your Lord's sign arrives, it will not benefit any soul who has not believed already, or has not earned something good through his faith* (6:158).[609]

According to Qundūzī, Ahmad Ibn Ḥanbal in his *al-Manāqib*, from Hassan Ibn Iḥtijāj, has mentioned this protestation from Imam Mujtabā up to:

وَاحْذَرُوا الإِصْغَاءَ لِهُتَّافِ الشَّيْطَانِ فَإِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"And beware of listening to Satan; he is indeed an open enemy to you!"[610]

The Seventh Case Is the Protestation of Imam Mujtabā on the Pulpit and in Front of the People after Making a Peace Treaty with Mu'āwīyah

Sibṭ Ibn Juzī Shams al-Dīn Abu al-Muzaffar has narrated in *Tadhkirat al-Khawwāṣṣ al-Ummah* that Mu'āwīyah set out and went until he reached Kūfa. There, 'Amr 'Āṣ asked Mu'āwīyah to request from Imam Hasan that he make a speech. In this way, he was going to show his inability in lecturing! In any case, Mu'āwīyah asked Imam Hasan to deliver a speech and the Imam stood up and started delivering the sermon below:

أَيُّهَا النَّاسُ! إِنَّ اللهَ هَدَاكُمْ بِأَوَّلِنَا، وَحَقَنَ دِمَاءَكُمْ بِآخِرِنَا، وَنَحْنُ أَهْلُ بَيْتِ نَبِيِّكُمْ أَذْهَبَ اللهُ عَنَّا الرِّجْسَ وَ طَهَّرَنَا تَطْهِيراً، وَإِنَّ لِهَذَا الأَمْرِ مُدَّةٌ، وَالدُّنْيَا دُوَلٌ، وَقَدْ قَالَ اللهُ لِنَبِيِّهِ: «وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ» فَضَجَّ النَّاسُ بِالْبُكَاءِ.

> O people! Certainly God guided you by the first one of us [Ali], and He will save your blood by the last one of us [Mahdi]. We are the Household of your Prophet; he has taken away any impurity from us and purified us. There is a duration for the imamate, and the world is always turning round—[the positions change]. And God stated to His Prophet: ...*perhaps that* [delaying torture] *is a trial for you or an enjoyment for a while* (21:111). Upon hearing what he said, people went on crying aloud!

Mu'āwīyah turned his face to 'Amr 'Āṣ and said: "Is that what you wanted?" Then he turned to Imam Hasan and said: "It is enough, O Abu Muhammad."

And it is narrated that Imam Mujtabā stated in the same hadith:

نَحْنُ حِزْبُ اللهِ الْمُفْلِحُونَ، وَعِتْرَةُ رَسُولِهِ الْمُطَهَّرُونَ، وَأَهْلُ بَيْتِهِ الطَّيِّبُونَ الطَّاهِرُونَ وَأَحَدُ الثَّقَلَيْنِ خَلَّفَهُمَا رَسُولُ اللهِ صلى الله عليه و آله فِيكُمْ، فَطَاعَتُنَا مَقْرُونَةٌ بِطَاعَةِ اللهِ، فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ. وَإِنَّ مُعَاوِيَةَ دَعَانَا إِلَى أَمْرٍ لَيْسَ فِيهِ عِزٌّ وَلَا نَصَفَةٌ، فَإِنْ وَافَقْتُمْ رَدَدْنَا عَلَيْهِ وَخَاصَمْنَاهُ إِلَى اللهِ تَعَالَى بِظُبَى السُّيُوفِ، وَإِنْ أَبَيْتُمْ قَبِلْنَاهُ. فَنَادَاهُ النَّاسُ مِنْ كُلِّ جَانِبٍ: الْبَقِيَّةَ الْبَقِيَّةَ.

> We are the [very] party of God who are prosperous, and are of the pure Household of the Prophet, and are one of the two weighty things that the Holy Prophet has left behind with you; hence to obey us means to obey God. Therefore if you dispute on anything, you have to refer it to God and His Prophet. However, Mu'āwīyah has dealt with us in such a way that there is no dignity and justice in it! Now if you agree with me, we

will all reject his invitation, and in front of God, we will fight with him with our sharp swords! But if you are afraid of fighting with him, we will accept it.

It was then the gathering cried out: "Beware of shedding the blood of the rest; beware of shedding more blood!"[611]

The Eighth Case Is the Protestation of Imam Husayn about Hadith Thaqalayn in Minā

Sulaym Ibn Qays Hilālī has mentioned that one year[612] before the death of Mu'āwīyah, Sayyid al-Shuhadā, Imam Husayn, went on a *ḥajj* to Mecca. It was after Imam Hasan had died in 49 AH because of Mu'āwīyah poisoning him by his wife, Ju'dah, the daughter of Ash'ath Ibn Qays. He passed away soon after that.[613] The situation worsened and it was too difficult for the Shi'a to run their lives. There was not any Guardian anywhere to support the poor people. They were not safe, and living in fright and panic. On the other hand, the enemies were carrying out their mischief openly and were freely doing what they wanted to. So it was a year after Mu'āwīyah's death that Imam Husayn Ibn Ali set out on ḥajj. On that journey, Abdullāh Ibn Ja'far and , 'Abbās accompanied Abdullāh Ibn the Imam.

Sayyid al-Shuhadā commanded all the Banī Hāshim, and then the Anṣārs whom they knew well, and above all, his own household. He then sent some message-carriers to invite anyone in the area to get together in the territory of Minā. They carried out what he had commanded, and they set up a huge tent in Minā, and Imam Husayn along with seven hundred pilgrims came together in one place. Two hundred of them were his companions and the rest were sincere toward him. He stood up to deliver a sermon. He first introduced himself and his background and then enumerated Mu'āwīyah's crimes against them, until he reached this point and said:

أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلى الله عليه و آله قَالَ فِي آخِرِ خُطْبَةٍ خَطَبَهَا: إِنِّي تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَأَهْلَ بَيْتِي، فَتَمَسَّكُوا بِهِمَا لَنْ تَضِلُّوا؟ قَالُوا: اللَّهُمَّ نَعَمْ؛

"Do you know that the Prophet, in his last sermon, said: 'I have left two weighty things with you; [they are] the Book of God and my Household. So cling to them so that you do not get lost'?" They said: "O yes, by God, [he did]."

The Imam continued his sermon and now and then the gathering agreed with him by saying: "Yes, we know, you are right," and then, inspired by his speech, they scattered.[614]

The Ninth Case Is the Witnessing of Ibn 'Abbās to Adherence to Hadith Thaqalayn

Muwaffaq Ibn Ahmad Khārazmī Akhṭab Khwārazm, by means of his chains, has narrated from Mujāhid, saying:

> Ibn 'Abbās was asked what his opinion was about Ali Ibn Abi Ṭālib. He said:

فَقَالَ: ذَكَرْتَ وَاللهِ أَحَدَ الثَّقَلَيْنِ، سَبَقَ بِالشَّهَادَتَيْنِ، وَصَلَّى الْقِبْلَتَيْنِ، وَهُوَ أَبُو السِّبْطَيْنِ الْحَسَنِ وَالْحُسَيْنِ، وَرُدَّتْ عَلَيْهِ الشَّمْسُ مَرَّتَيْنِ بَعْدَ مَا غَابَتْ عَنِ الْقِبْلَتَيْنِ، وَجَرَّدَ السَّيْفَ تَارَتَيْنِ، وَهُوَ صَاحِبُ الْكَرَّتَيْنِ، فَمَثَلُهُ فِي الْأُمَّةِ مَثَلُ ذِي الْقَرْنَيْنِ، ذَاكَ مَوْلَايَ عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام.[615]

> "By God you have mentioned one of the Thaqalayns who took the lead in witnessing among the people. He prayed toward two directions. He is the father of two sons: Hasan and Husayn. The sun, after setting, rose from two hidden qiblahs [for him]. He unsheathed his sword twice and he attacked twice. Therefore, among this community he is similar to Dhi al-Qarnayn, so he is my Master, Ali Ibn Abi Ṭālib."

The Tenth Case Is the Witnessing of 'Amr 'Āṣ to Adherence to Hadith Thaqalayn

In the case of Mu'āwīyah's communication with 'Amr 'Āṣ, where he asks Mu'āwīyah to fight against Ali Ibn Abi Ṭālib, and then 'Amr 'Āṣ' praises Ali, Muwaffaq Ibn Ahmad Khārazmī, who is called by opponents Ṣadr al-A'imma, narrates this communication until he comes to this point:

وَأَكَّدَ الْقَوْلَ عَلَيْكَ وَعَلَيَّ وَعَلَى جَمِيعِ الْمُسْلِمِينَ وَقَالَ: إِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي.[616]

"[The Prophet] emphasized his word to us, as well as to all the Muslims: 'I will leave among you two precious things as my successors: the Book of God and my Household.'"

The Eleventh Case Is the Witnessing of Hasan Baṣrī to Adherence to Hadith Thaqalayn

Ibn Abi al-Ḥadīd has mentioned in *Sharḥ Nahj-al Balāghah* that Nāqidī has narrated:

سُئِلَ الْحَسَنُ الْبَصْرِيّ عَنْ عَلِيّ عليه السلام وَكَانَ يُظَنّ بِهِ الانْحِرَافُ عَنْهُ وَلَمْ يَكُنْ كَمَا ظُنّ فَقَالَ: مَا تَقُولُ فِيمَنْ جَمَعَ الْخِصَالَ الأَرْبَعَ: ايتِمَانُهُ عَلَى بَرَاءَةٍ، وَمَا قَالَ لَهُ مِنْ غَزَاةِ تَبُوكَ، فَلَوْكَانَ غَيْرُ النُّبُوّةِ لَاسْتَثْنَاهُ، وَ قَوْلُ النَّبِيّ صلى الله عليه و آله: الثَّقَلَانِ: كِتَابُ اللهِ وَعِتْرَتِي؛ وَإِنَّهُ لَمْ يُؤَمِّرْ عَلَيْهِ أَمِيرٌ قَطّ وَقَدْ أَمَّرَتِ الأُمَرَاءُ عَلَى غَيْرِهِ.[617]

They asked Hasan Baṣrī: "What is your opinion about Ali?" It was because they thought he opposed Ali. Hasan Baṣrī answered:

> What can you say about one who has these four qualities? The Prophet's trust in him with regard to Sūrat Barā' h; that which he said about him in the Battle of Tabūk: if Ali, except for the prophethood, had any dissimilarity with the Prophet, the Holy Prophet would mention it; a statement of the Prophet concerning the two weighty things: the Book of God and his Household; and last but not least, that the Prophet during his prophethood did not assign anyone as Amir over Ali, but he assigned Amirs over all the chiefs!

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Up to here, our discussion has been about the factuality of events concerning the hadith of Thaqalayn. Now it is time to briefly discuss the source of the hadith

Discussion on the Chains of Hadith Thaqalayn and Its Content

So far there have been mentioned 187 of the followers (*tābi'īn*) and companions of the Sunni scholars and narrators who have recorded this hadith in their historical and hadith books. So this is enough to prove that this is an authentic hadith. The hadith is narrated in *Ṣaḥīḥ Muslim, Khaṣā'iṣ Nisā'ī, Musnad Ahmad Ibn Ḥanbal,* and *Ṣaḥīḥ Tirmidhī.* It is only Bukhrārī who has not mentioned it in his *Ṣaḥīḥ.*[618] Even Ibn Juzī has mentioned it in his book *al-'Ilal al-Mutanāhīyah.*[619]

However, against Bukhārī's statement, 'Allāmah Mīr Ḥāmī Husayn Hindī has mentioned 160 different cases in his book *'Abaqāt al-Anwār*.[620]

He says:

> So it must be known that Bukhārī has mentioned in his *Tārīkh Ṣaghīr*, which I have a copy of:
>
> > In the hadith, 'Abd al-Malik, Ahmad, has quoted 'Aṭīyyah from Abu Sa'īd, saying that the Prophet said:
> >
> > تَرَكْتُ فِيكُمُ الثَّقَلَيْنِ
> >
> > ("I left among you two weighty things.")
>
> Those who have gone through Sunni sources will understand that Ahmad Ḥanbal has narrated the noble Hadith Thaqalayn successively in different ways, and he has confirmed and emphasized it. So how can the others attempt to hide this hadith? Earlier on we saw how Ahmad Ibn Ḥanbal had narrated it from Zayd Ibn Arqam, and then he had narrated it from Zayd Ibn Thābit, and then from Abu Sa'īd Khudrī in four different ways. So for Bukhārī and his sincere friends to take this hadith as a lie is incredible![621]

However, concerning the invalidity of Ibn Juzī's statement, Mīr Ḥāmī Husayn has lectured at length, and he invited many scholars to bear witnesses to his claim. For example, he has mentioned Samhūdī saying:

> The strangest thing of all is Ibn Juzī's statement in *'Ilal Mutanāhīyah* in which he does not suggest any scholarly argument for his assertions.[622] He has not even mentioned all parts of the hadith, as it is mentioned in their own source like *Ṣaḥīḥ Muslim* and some other books that have narrated the hadith from Zayd Ibn Arqam. And Ḥākim has extracted it in three different ways in *Mustadrak*, and in each of them he has said: "According to the Shaykhs this hadith is correct, and they have extracted it from somewhere."[623]

Moreover, he says:

> The most disgusting thing about Ibn Juzī is that in spite of his vast knowledge and fame among the scholars, when writing this hadith he has ignored all the authentic chains but picked up a weak point and based his work on it! And then in his enmity toward to the Household, he has put it in his *al-'Ilal al-Mutanāhīyah fi al-Aḥādith al-Wāhīyah*. In the book[624] he says: "One of the people that Ibn Juzī has branded as weak is

'Aṭiyyah 'Awfī Kūfī, who has narrated the hadith from Abu Sa'īd; the only guilt of 'Aṭiyyah is that he is a sincere follower of the Household. Contrary to what he claims, many of the Sunni scholars have approved his truthfulness."[625]

'Allāmah Mīr Ḥāmid Husayn has stated:

This noble hadith has been written in many books of the scholars such as *Musnad Isḥāq Ibn Rāhawayh*, *Musnad Aḥmad*, *Musnad 'Abd al-Ḥamīd*, *Musnad Dārmī*, *Ṣaḥīḥ Muslim*, *Ṣaḥīḥ Tirmidhī*, *Faḍā'il al-Qur'an* of Ibn Abi al-Dunyā, *Nawādir al-Uṣūl* of Ḥakim Tirmidhī, *Kitāb al-Sunnah* of Ibn Abi 'Āṣim, *Musnad* of Bazzāz, *al-Khaṣā'is* of Nisā'ī, *Musnad* of Abu Ya'lā, Dūlābī's *Dhurriyyah Ṭāhirah*, *Ṣaḥīḥ* of Ibn Khuzaymah, *Ṣaḥīḥ* of Abu 'Awānah, *al-Maṣāḥif* of Ibn al-Anbārī, *Amālī* of Mahāmilī, *al-Walāyah* of Ibn 'Uqdah, *al-Ṭalibīn* of Ju'ābī, *Ma'ājm Thalāthah* of Ṭabarānī,[626] *Mustadrak* of Ḥākim, *Sharaf al-Nabuwwah* of Kharqūshī, *Manqabat al-Muṭahharīn*, *Ḥilyat al-Awlīyā'* of Abu Nu'aym Isfahani, *Ṭuruq al*-Hadith al-Thaqalayn of Ibn Ṭāhir, and many other narrators. They had nothing in mind save this!

That is conclusive! However, it all began with the horrible and disgusting action of Ibn Juzī that God unveiled his secret to those friends and enemies of his, for God is enough to make known one's evil actions and bad intentions![627]

For my part, I liken the action and discussion of Ibn Juzī concerning the Hadith Thaqalayn to the following example: a part of a town has caught fire and the dense smoke rising high can be seen in the far distance. In addition, the loud, deafening alarms of the fire-brigade hurrying to extinguish the fire can be heard everywhere. The event is announced on radio and TV, letting people know what is going on in and around the town. In the meantime, newspapers are trying to publish the latest news and let people know the action they should take; those who live near the fire have the most information and try to make their relatives and friends living far away in the town know what is going on in their neighborhood. Then it is surprising that a certain citizen, while witnessing what is going on, says: "Since one of the reporters is mad, or a crazy or an unreliable man, then the news is totally untrue; it is basically wrong." In this way he tries to make people believe he is right! Now what? Do you think his action is right? Is this kind of rejection of the truth right and rational?

Or, for example, say we receive many reports in history about the splitting of the moon in the sky [the moon is divided in two parts], and the Qur'an has also mentioned it. Then can one say: "Since one of

the reporters is alien to us—he is a Jew—his word is unreliable; it cannot be true! Therefore, this case is totally wrong and it can be ignored in history!" Never! He can never say so, because the utterance of the Jew has no relevance in this case, and he cannot be considered a reliable witness. There are many more facts and reliable evidence to prove the case than the Jew's sole statement.

Such is the distortion of Ibn Juzī in the sight of the scholars and the men of knowledge. In this way he has introduced himself as a target to be cursed! He claims that 'Aṭīyyah is weak in his work narrating the historical events, and all of Kūfī's hadiths are rejected; however, one can ask Ibn Juzī, what is he going to do with those other than 'Aṭīyyah and the non-Kūfis?[628]

'Allāmah Mīr Ḥāmid Husayn Hindī has done his best in rejecting Ibn Juzī and Bukhārī. Concerning Bukhārī he has said:

> Bukhārī's grudge and enmity against the Hadith Thaqalayn is great, and it is known to many scholars! O God! You bear witness that his behavior toward us, the Shi'a, is beyond explanation! His old age and dementia have caused him to forget what he is uttering and writing in his books! Whenever he has come across a subject difficult for him to understand, he has either ignored it or translated it according to his will!

Therefore, it becomes clear that sometimes Sunnis like Ḥākim in *al-Mustadrak* spoke the truth; when narrating this kind of hadith, they did not reject it as Bukhārī did.[629]

Now that the case for the hadith has become clear, we will go through the text to discuss it in detail:

إنّما أنا بَشَرٌ أنْ يأتِيَ رَسُولُ رَبّي فَأجيب.

"I am indeed a human being sent as a Messenger, and I discharged it," or these sentences:

إنّي تارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتابَ اللهِ ـ حَبْلٌ مَمْدُودٌ مِنَ السَّماءِ إلَى الأرضِ ـ وَعِتْرَتِي أهْلَ بَيْتِي.

"I am leaving with you two weighty things: the Book of God, which is as a rope stretched from the sky down to the earth, as well as my family [that is] my progeny."

When the Prophet stated: "I leave something from myself, or I leave something as a memorial, or I leave while I fulfill my mission, or I am leaving these with you as the caliphs," all this means that the Holy Qur'an and the Prophet as well as his progeny are proofs for the people, so the duty of the people is to respect and obey them by all means. They must consider them as their absolute Guardians and leaders in all affairs in life. And this statement:

فَانْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا

("and see how you follow them") makes us understand that the Qur'an and the Household are the caliphs of the Prophet. He states: "O my people! I am now leaving you, so see how you are going to look after what I am leaving with you: the Holy Qur'an and my Household; see how you are going to save me, my command (promotion of good and prevention of evil), my right, and all my signs in those two!"

It is here that he announces aloud three times: "Seek God, cling to [the rope of] God through my progeny! God has reminded you of my Household!"

The Meaning of the Word Thaqalayn

In *Tāj al-'Arūs* under the word thiql, it is said:

الثِّقْلُ مُحَرَّكَةً: مَتَاعُ الْمُسَافِرِ وَحَشَمُهُ،[630] وَالْجَمْعُ أَثْقَالٌ، وَكُلُّ شَيْءٍ خَطِيرٍ نَفِيسٍ مَصُونٍ لَهُ قَدْرٌ وَ وَزْنٌ ثَقَلٌ عِنْدَ الْعَرَبِ.

"The word thiql with the vowel *fat-ha* on the letter *q* means a provision for a traveler and his or her servants. Its plural form is athqāl. This word among Arabs is used for everything costly and worth saving."

Zubaydī, the author of *Tāj al-'Arūs*, says:

> That is why the eggs of an ostrich are called thiqls, because a person is delighted to find such an egg—for in this way he enjoys a free meal. And it is the same way in this hadith:
>
> إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي.
>
> "I am leaving with you two weighty things: the Book of God and my family [that is] my progeny." Here, the Prophet has used the word
>
> الثَّقَلَيْنِ
>
> (*thaqalayn*, the two weighty [things]), because their preciousness is great and heavy.[631]

It is recorded in *al-Nihāyah* of Ibn Athīr where is mentioned this hadith:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي. سَمَّاهُمَا ثَقَلَيْنِ لِأَنَّ الْأَخْذَ بِهِمَا ثَقِيلٌ. وَيُقَالُ لِكُلِّ خَطِيرٍ (نَفِيسٍ) ثَقَلٌ. فَسَمَّاهُمَا ثَقَلَيْنِ إِعْظَامًا لِقَدْرِهِمَا وَتَفْخِيمًا لِشَأْنِهِمَا.[632]

"Indeed I am leaving with you two weighty things: the Book of God and my Household. They are called 'two weighty things' because

taken both together they are heavy. Now everything precious is said to be heavy. So calling them the two weighty things represents their position and grade."

In *Ṣiḥāḥ al-Lughat* he says the word thiql means the belongings (goods, property, and servants) of a traveler.[633]

It is said in *Miṣbāḥ al-Munīr*: "the word thiql means 'goods' and its plural form is *ithqāl*, similar to the word sabab, the plural of which is asbāb."[634] According to Fārābī: "the word thiql means a traveler's property with him."

It is explained in *Aqrab al-Mawārid*: "the word thiql means the property and servants of a traveler carried with him."[635]

It is said in *al-Ṣawā'iq al-Muḥriqah*:

> The Prophet called the Holy Qur'an and his family, including his close relatives,
>
> ثَقَلَيْنِ
>
> ("two weighty things"), because the word
>
> ثَقَلَ
>
> (*thaqala*), which is singular, is applied to everything that is costly, precious, weighty, and immune from anything. And "the two weighty things" in Hadith Thaqalayn mean the same; because either one of them is a source for precious things like inspired knowledge, the secrets, the most high wisdom, and the sharī 'ah. Therefore, the Holy Prophet commanded people to adhere to them and learn from their unlimited knowledge. He emphasized his word by this statement:
>
> اَلْحَمْدُ لِلّٰهِ الَّذِي جَعَلَ فِينَا الْحِكْمَةَ أَهْلَ الْبَيْتِ
>
> "Praise be to God Who assigned the wisdom to us, the Household."

It is said:

> The Book and the Household are called
>
> ثَقَلَيْنِ
>
> because of their right and high positions.

Now, those whom the Prophet has rectified are the ones who are expert in the Book and the rules and laws of his (*Sunnah*), because it is they who are not going to separate from the Book until they meet the Prophet by the Pond [in Paradise].

The confirmation of this is what we have already mentioned:

وَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ

"...and do not teach them, for they are more learned than you are!" By this statement, they are distinct from all other scholars, for God has cleansed and purified their souls, and has assigned them to be perfect and placed them in the position of purity.[636]

And similarly in *al-Ṣawā'iq al-Muḥriqah*, after narrating some hadiths from the Prophet concerning "adhering to the Household," the Book of God, and his progeny, he narrates a hadith that: "The last word of the Prophet: '... and you are the caliph of mine among the nation.'"

The Prophet called the Book and his Household

ثَقَلَيْنِ

because of their high position, either every costly thing is considered noble and the center of respect, or because paying respect to them is a heavy task. That is why the Almighty God states:

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

...*We shall inspire you a weighty statement* (73: 5). That means the inspiration (statement) that is noble, heavy, and worthy, because the Prophet received and stated statements with high standards.

Also *jinn* and mankind are called

ثَقَلَيْنِ[637]

(*thaqalayn*) because they live only on the earth, and compared with other creatures they have the faculty of cognition. In these hadiths, especially the statement of the Prophet:

انْظُرُوا كَيْفَ تَخْلُفُونِّي فِيهِمَا؟! وَاوصِيكُمْ بِعِتْرَتِي خَيْرًا! وَاذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي.

"See how you are going to pay my right concerning those two caliphs; I enjoin you to do good to my Household, and I remind you of God about my Household! To make friends with them is done by sincerely loving them, respecting them, and paying their right, which is following their commands." Why shouldn't it be so, because they are the noblest and best family among the people on the earth![638]

Ibn Abi al-Ḥadīd says:

The Prophet called the Book and his Household two weighty things (*thaqalayn*) because the best and precious thing for a traveler is called *thail*. The Prophet used this term because he knew that he was traveling back to his Creator. He considered himself to be a passenger going from one place to the next; therefore he took his Household and the Book of

God as his two weighty things, for he had no thing worthier than those two![639]

After explaining the Hadith Thaqalayn by means of his chain from Muhammad Ibn 'Abbās, Mujām Ibn 'Aṭīyyah, and Abu Sa'īd Khudrī, Sayyid Hāshim Baḥrānī mentions at the end that Abu Sa'īd has said:

وَإِنَّمَا سَمَّاهُمَا الثَّقَلَيْنِ لِعِظَمِ خَطَرِهِمَا وَجَلَالَةِ قَدْرِهِمَا.[640]

"And indeed calling them two precious things, because of their greatness and value."

The Meaning of the Household

Now that we have understood the meaning of thaqalayn, we examine the meaning of the Household. It can be dealt with in two parts: the first one is the lexical meaning of the word and its use by Arabs in writing and speaking, and the second one is its meaning in the noble hadith.

According to *Tāj al-'Arūs*, the prefix

آل

in Arabic means the "family and folk" of a man or his companion. For example, this hadith says:

سَلْمَانُ مِنَّا آلَ الْبَيْت

"Salmān is from our family." And God states:

كَدَأْبِ آلِ فِرْعَوْن

[They are] *like Pharaoh's folk* (3:11). Ibn 'Arafah translates this verse as: "One who alters his belief and religion to Pharaoh's creed." And similarly another verse says:

أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَاب

Cast Pharaoh's folk into the harshest chastisement (40:46). So is the statement of the Prophet:

لَا تَحِلُّ الصَّدَقَةُ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّد.

"It is not permissible for Muhammad and his Household to receive alms."

Shāfi'ī has said:

This statement denotes that receiving alms is prohibited for the Prophet and his family; instead they can receive *khums* (one fifth of the due for

welfare tax); it belongs only to those who are from Banī Hāshim and Banī 'Abd al-Muṭṭalib.

It was asked of the Prophet: "Who are your Household?" He stated:

They are

آلُ عَلِيّ وَ آلُ جَعْفَرٍ وَ آلُ عَقِيلٍ وَ آلُ عَبّاس

the progeny of Ali, Ja'far, 'Aqīl, and 'Abbās.

Imam Hasan used to bestow his blessing upon the Prophet and then say:

اللّهُمّ اجْعَلْ صَلَواتِكَ وَبَرَكاتِكَ عَلَى آلِ أحْمَد

"O my God! Assign Your praise and blessing upon the Household of Ahmad!"

The term

أحْمَد

here refers to the Prophet himself, because reciting it is obligatory in every prayer, as the Almighty God states:

يَاأَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

O you who believe, you [too] *send him your blessings and greet him with full respect!* (33:56). Imam Hasan was disciplined in carrying out the obligatory rituals.[641]

It is similarly said the word stands for the family, the clan, and those closest to him. So the statement of God is:

فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا

...[and if you fear a breach between the couple,] *then appoint an arbiter from his people, and another from hers* (4:35). Now the real believers are those who are responsible for keeping their belief. Using the term

أهل

for "wife" is correct, as child can be under the concept of

أهل.

As the Almighty God states:

وَسَارَ بِأَهْلِهِ

...*and* [Moses] *took his family, (his wife and children) with him* (28:29). And it is obvious that:

The family of the Prophet is said to those who belong to him, and they include his offspring. And it is the direct statement of God that:

وَأْمُرْ أَهْلَكَ بِالصَّلَوٰةِ وَاصْطَبِرْ عَلَيْهَا

...and advise your family to pray and to discipline themselves by means of it (20:132). And so is the statement of the Almighty:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

...God only desires to put away any impurity from you, the Household [of the Messenger], *and to purify you* (33:33); and so is His statement:

رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ

God's mercy and blessings are on all you, the Household—surely He is the Glorious Praiseworthy (11:73).[642]

It is given in *Ṭāj al-'Arūs* that the term

عِتْرَة

(*'itrat*) means lineage and relatives of a man, whether they are his children or not. Some have said that a man's 'Itrat means his relatives and those close to him in his clan who have passed away; hence the statement of Abu Bakr:

نَحْنُ عِتْرَةُ رَسُولِ اللهِ صلى الله عليه و آله الَّتِي خَرَجَ مِنْهَا، وَبَيْضَتُهُ الَّتِي تَفَقَّأَتْ عَنْهُ، وَإِنَّمَا جِيبَتِ[643] الْعَرَبُ عَنَّا كَمَا جِيبَتِ الرَّحَى عَنْ قُطْبِهَا.

"We are the *'itrat* (progeny) of the Prophet, the same *'itrat* that the Prophet was born in. We are like a shell holding all of us together, and its chickens, which the Prophet was among, separated from us. That means he was an Arab issued from us and then increased, similar to a millstone that rotates around its axis [and make more flour]."

Ibn Athīr has said: "It is because he was from the Quraysh, and the majority of common people think that *'itrat* is only the children of a man, while the 'Itrat (progeny) of the Holy Prophet was Fatimah his daughter."

Abu 'Ubaydah and some others have said: "The words 'itrat, faṣilah, and usrah mean closest relatives of a man." Ibn Athīr has said: "The 'itrat of a man means his closest relatives." Ibn 'Arabī has said: "The *'itrat* of a man means his children, offspring, and grandchildren who belong to him." And he says: "Therefore, the 'Itrat of the Prophet are the children of Fatimat al-Batūl."

It is narrated by Abu Sa'īd that the term *'itrat* is like a trunk of a tree. He has said: "The 'Itrat of the Prophet is 'Abd al-Muṭṭalib and

his children." It is said that his *'itrat* means his Household, who are the closest ones to him. They include Ali and his children. And so has it been said his *'itrat* includes both close and far relatives of the Prophet. Moreover, it has been said: "A man's 'itrat is his close relative, such as his cousins." The latter view is confirmed by a hadith narrated from Abu Bakr about the Prophet consulting with his companions on the issue of captives in the Battle of Badr, where the Prophet says: "They are your 'itrat and relatives!" His intent by 'itrat was 'Abbās and those from Banī Hāshim, and the relatives were the Quraysh among them.

However the certain meaning of the 'Itrat is the Prophet's Household, those who cannot take charity, alms, and zakāt. It is they for whom khums is assigned, the khums that is mentioned in Sūrat al-Anfāl.[644]

The foregoing has also been mentioned by Ibn Undulūsī in *Lisān al-Arab*.[645]

Some other philologists like Jawharī,[646] Shartūnī,[647] Ibn Athīr,[648] and a few others have more or less said the same.

It should become clear that whatever the scholars mention in their lexical book is simply the literal meaning of the words, so one cannot get the real meaning of the words out of them. Nevertheless, among the common people, the meaning of 'itrat is what the philologists have explained in their books, that is, the family of a man and his children, not close relatives, let alone the distant relatives. The statement of Abu Bakr, who says:

نَحْنُ عِتْرَةُ رَسُولِ اللهِ

"We are the *'itrat* of the Prophet," is figurative but not the reality. Here, it is quite clear that there is a distant relationship between Abu Bakr and the Prophet, which is the tribe of Quraysh, so the statement of Abu Bakr is far from the reality.

In explaining the statement of Imam Ali:

فَأَيْنَ يُتَاهُ بِكُمْ؟ وَكَيْفَ تَعْمَهُونَ وَبَيْنَكُمْ عِتْرَةُ نَبِيِّكُمْ.

Ibn Abi al-Ḥadīd says: "So where are they taking you, and how are you wandering while the Household of the Prophet are among you?!" He adds:

> The meaning of the Household of the Prophet is the closest ones in his family and his lineage. So the following assertion could not be right: "The meaning of *'itrat* is the relatives of the Prophet even if he is a distant relative." And another statement of Abu Bakr is that he said on the day of Saqīfah, or some days later:

نَحْنُ عِتْرَةُ رَسُولِ اللهِ صلى الله عليه و آله وَبَيْضَتُهُ الَّتِي فُقِأَتْ عَنْه

"We are of the Household of the Prophet; we are as shells of eggs but emptied of the Prophet!" Obviously this statement must be taken as metaphorical, and any people in other tribes and groups can consider themselves as the Prophet's relatives, as we see that 'Adnānī takes pride in Qahṭānī and says:

أَنَا ابْنُ عَمِّ رَسُولِ اللهِ صلى الله عليه و آله.

"I am the cousin of the Prophet!" He does not want to say that he is the real cousin of his, but he said so because Qahṭānī was too distant from the Prophet, but his relationship with the Holiness was nearer.

Abu Bakr's case is like someone who, for example, says: "I am the son of the son of the uncle of my father's uncle!" And he continues up to his grandfathers of the great-grandfather who was a relative of the Prophet! Abu Bakr also wanted to do the same and to say: "I am of the Household of his great-grandfathers," so to his claim, we say: The Prophet has clearly said who was of his progeny. It was when he stated: "I am leaving with you two weighty things, the Book of God and my family, that is my progeny."

On another occasion he made it clear who is his Household, when he spread his mantle over them, and at the same time when the verse was sent down:

إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْس

...*God only desires to put away any impurity from you, the Household* [of the Messenger], *and to purify you* (33:33). Then the Holy Prophet said: "O God! These are my Household, so take away any impurity from them."

If you ask me whom Imam Ali meant in this sentence

وَفِيكُمْ عِتْرَةُ نَبِيِّكُم

I would say that he meant himself and his two sons. The two sons followed him, and they in fact are like stars illuminated by the shining sun, i.e. Ali. The Prophet has made everything clear in this statement:

وَأَبُوكُمَا خَيْرٌ مِنْكُمَا.[649]

"And your father is better than you two."[650]

Having discussed the lexical meaning of the terms, we now elaborate the meaning of the Household and 'Itrat. At this stage we must consider what the Prophet meant by these two terms in Hadith Thaqalayn. The purpose of the Prophet in saying "my Household and my 'Itrat" is Imam Ali, Fatimat al-Zahrā, Imam Hasan, and Imam

Husayn, and then their nine sons, one after another until the last one, may our souls be made a sacrifice to him.

Our first evidence is the Hadith al-Kisā' (the very case that the Prophet brought Ali, Fatimah, Hasan, and Husayn together under his mantle), and implored God, the Almighty:

اللّٰهُمَّ هٰؤُلَاءِ أَهْلُ بَيْتِي

"O God, these are my Household." They were five all together with the Prophet, and then it was the lineage of the Sayyid al-Shuhadā including the last one, the Qā'im of the time![651]

The second one is the hadiths that both the Shi'a and Sunni have narrated from the Prophet whose commentary he has explained in detail, and then he has explained the names and specifications of them as Ali Ibn Abi Ṭālib, Fatimah, Hasan, and Husayn, and then nine of the lineage of the Holy Imam Husayn up to the last one, the Qā'im of the time.

These hadiths, which are narrated by both the Shi'a and Sunni with reliable sources and chains, are too many and are very interesting, but we are going to explain some of them that have been narrated by the Sunnis. There hadiths are divided into three sections: those in the first section are generally under the twelve caliphs, or are explained under the names of twelve honorable individuals of the Children of Israel. The second are those that have mentioned the Imams up to twelve; but the third one has explained their details one by one.

The first part is mostly included the hadiths of Bukhārī, who has narrated with his chains from Jābir Ibn Samara saying:

> I heard the Prophet stating:
>
> يَكُونُ اثْنَا عَشَرَ أَمِيراً. فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا، فَقَالَ أَبِي: إِنَّهُ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.[652]
>
> "[After me] there will be twelve Amirs." Then he said a word that I did not catch, so my father continued: "I heard him say: 'All of them are from the Quraysh.'"

Muslim Qushayrī is narrating by means of his chains from Ḥaṣīn, from Jābir Ibn Samara, saying:

> Together with my father I went to the Prophet and I heard the Prophet say:
>
> إِنَّ هٰذَا الْأَمْرَ لَا يَنْقَضِي حَتّٰى يَمْضِيَ فِيهِمُ اثْنَا عَشَرَ خَلِيفَةً. قَالَ: ثُمَّ تَكَلَّمَ بِكَلَامٍ خَفِيَ عَلَيَّ. فَقُلْتُ لِأَبِي: مَا قَالَ؟ قَالَ: كُلُّهُمْ مِنْ قُرَيْشٍ.[653]

"This affair will not be fulfilled unless twelve Imams be added to it." He added: "Then the Prophet said something whose meaning I couldn't catch. So I asked my father: 'What did the Prophet mean!' He said: 'All of them are from the Quraysh.'"

Ḥamū'ī has mentioned this hadith in *Farā'id al-Simṭayn*.[654] Ḥamū'ī has also mentioned three similar hadiths by means of his chains from Muslim, so all are from Muslim Qushayrī.[655]

In *Mustadrak*, Ḥākim has mentioned another one similar to this with two chains: one from 'Awn Ibn Juḥfa, from his father, and another one from Sha'bī, quoting Jābir.[656]

Qundūzī has mentioned this hadith by extracting it from the book of *Jami' al-Fawā'id* from Jābir Ibn Samara, and he said: "Both the Shaykhs (Bukhārī and Muslim) and Tirmidhī and Abu Dāwūd have also narrated this hadith with the same phrases and sentences."[657]

However, the second groups of hadiths are numerous and are based on:

أَوَّلُهُمْ عَلِيٌّ ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ

"The first of them is Ali, then al-Hasan and al-Husayn, and then nine from the loin of al-Husayn."

Shaykh Ṣadūq in *'Uyūn al-Akhbār al-Riḍā* has narrated from Imam Ṣādiq Ja'far Ibn Muhammad, quoting his father, Muhammad Ibn Ali, and he his father, Ali Ibn al-Hasan, narrating his father, Husayn Ibn Ali, saying that:

سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام عَنْ مَعْنَى قَوْلِ رَسُولِ اللهِ صلى الله عليه و آله: إِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي؛ مَنِ الْعِتْرَةُ.

"Ali, the Master of the Faithful, was asked about the Prophet's statement saying: 'I am leaving with you two precious things, the Book of God and my progeny; my *'itrat*!"

He said:

أَنَا وَالْحَسَنُ وَالْحُسَيْنُ وَالْأَئِمَّةُ التِّسْعَةُ؛ تَاسِعُهُمْ مَهْدِيُّهُمْ وَقَائِمُهُمْ، لَا يُفَارِقُونَ كِتَابَ اللهِ وَلَا يُفَارِقُهُمْ حَتَّى يَرِدُوا عَلَى رَسُولِ اللهِ حَوْضَهُ.[658]

He answered: "He means that it is me, Hasan and Husayn, and the nine Imams after Husayn; the last one is the Qā'im of time; they will not separate from the Book of God nor will the Book separate from them until they meet the Prophet by the Pond [in Paradise]."

Ḥamū'ī in *Farā'id al-Simṭayn* by means of his series of chains from Ibrahim Ibn Omar Yamānī, from Abu Ṭufayl and from Abu Ja'far, has narrated that the Prophet stated to Imam Ali: "Do write what I am

going to dictate to you!" Ali said: "What! Do you think I will forget it?" The Prophet stated: "I am not afraid that you will forget it, because I have asked God to save your intellect, and save whatever you already know. However, write this one for the partners of yours!" Ali asked: "O Prophet, who are my partners?"

The Prophet stated: "They are the Imams from your children, and because of them the rain of mercy will rain upon your community, and it is because of them that their imploring will be answered. It is due to them that misfortunes will turn back, and blessing will shower down from Heaven."

وَهٰذَا أَوَّلُهُمْ، وَأَوْمَأَ بِيَدِهِ إِلَى الْحَسَنِ ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى الْحُسَيْنِ عليهما السلام ثُمَّ قَالَ صلى الله عليه و آله: الأَئِمَّةُ مِنْ وُلْدِهِ.[659]

"And this is the first of them." [As he said this] he pointed to Hasan, and then to Husayn. And then the Prophet said: "The Imams are from the offspring of Husayn."

Shaykh Ṣadūq has also narrated this hadith in *Amālī*.[660] In *Farā'id al-Simṭayn*, Ḥamū'ī has narrated it with his chains from Abu Ja'far Muhammad Ibn Ali Ibn Bābawayh, from Mujāhid, quoting Ibn 'Abbās, saying:

> A Jew who was called Na'thal went to the Prophet and said: "O Muhammad, there have been some questions on my mind for ages; if you can answer them, then I will embrace Islam." The Jew then went on asking him about the Creator, His attributes, and the qualities of the successor of the Prophet. The Holy Prophet answered him in detail, and then about his successor he said:

نَعَمْ إِنَّ وَصِيِّي وَالْخَلِيفَةَ مِنْ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام وَبَعْدَهُ سِبْطَايَ، الْحَسَنُ ثُمَّ الْحُسَيْنُ يَتْلُوهُ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ أَئِمَّةٌ أَبْرَارٌ.

> "Well! Indeed my successor and the caliph after me is Ali Ibn Abi Ṭālib, and after him are two of my sons: al-Hasan and al-Husayn, and Husayn will be followed by nine of his immaculate offspring as Imams."

> Then Na'thal said: "O Muhammad, please tell me their names!"

> The Prophet said:

نَعَمْ إِذَا مَضَى الْحُسَيْنُ فَابْنُهُ عَلِيٌّ، فَإِذَا مَضَى عَلِيٌّ فَابْنُهُ مُحَمَّدٌ، فَإِذَا مَضَى مُحَمَّدٌ فَابْنُهُ جَعْفَرٌ، فَإِذَا مَضَى جَعْفَرٌ فَابْنُهُ مُوسَى، فَإِذَا مَضَى مُوسَى فَابْنُهُ عَلِيٌّ، فَإِذَا مَضَى عَلِيٌّ فَابْنُهُ مُحَمَّدٌ، ثُمَّ ابْنُهُ عَلِيٌّ، ثُمَّ ابْنُهُ الْحَسَنُ، ثُمَّ الْحُجَّةُ بْنُ الْحَسَنِ. فَهَذِهِ اثْنَا عَشَرَ أَئِمَّةً[661] عَدَدَ نُقَبَاءِ بَنِي إِسْرَائِيلَ.

> Well, when Husayn passes away, his son Ali will become the Imam, and when Ali passes away, his son Muhammad will be the Imam. After Muhammad is his son Ja'far; after Ja'far is his son Mūsā. After Mūsā it is the turn of his son Ali, and when Ali passes away, his son Muhammad will become the Imam. And then his son Ali, and Ali's son Hasan. And finally the proof of God is the son of Hasan. These are the twelve Imams who are as many as the tribes of the Children of Israel.

> Then Na'thal asks the Prophet about their positions in Paradise, and the Prophet lets him know all about it, and he also informs him of the long absence of the Monarch of the time, and he explains something about the manifestation of the support of Muhammad's progeny. By hearing all that the Prophet has explained, the Jew embraces the Islam, and later on he composes a charming poem on this occasion.[662]

Ali Ibn Muhammad Khazzāz has put the whole hadith in his book *Kifāyat al-Athar*.[663] Baḥrānī has also explained it in detail in *Ghāyat al-Marām*.[664] Qundūzī has also narrated it in detail in *Farā'id al-Simṭayn*.[665]

Ḥamū'ī in *Farā'id al-Simṭayn* has narrated the hadith of protestation and imploration of Imam Ali at the time of Othman in the Mosque of the Prophet with the chains connected to 'Abd al-Ḥamīd Ibn Fakhkhār Ma'd Ibn Fakhkhār Mūsawī and Sulaym Ibn Qays Hilālī, receiving from Imam Ali. The whole hadith is very interesting, but now we explain some parts of it that are related to the twelve Imams.

The first one is the case of the purification verse in which Umm Salamah asks the Prophet: "O Prophet, am I also among them (the Household)?"

أَنْتِ إِلَى خَيْرٍ، إِنَّمَا نَزَلَتْ فِيَّ [وَفِي ابْنَتِي] وَفِي أَخِي عَلِيِّ ابْنِ أَبِي طَالِبٍ وَفِي ابْنَيَّ وَفِي تِسْعَةٍ مِنْ وُلْدِ ابْنِيَّ الْحُسَيْنِ خَاصَّةً لَيْسَ مَعَنَا فِيهَا لِأَحَدٍ شِرْكٌ.[666]

[The Prophet stated]: "You are on the right course, but this verse is only about me [and my daughter] and my brother Ali Ibn Abi Ṭālib with my two sons and then the nine children of my son Husayn; there is no one to take part in it!"

The second case is:

وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ.[667]

"And earlier he called you the 'Muslims,' and then in this (Qur'an) the Prophet is to bear witness to you, and then you are to stand witness for people." It was then Salmān stood up and said: "O Prophet, who are those upon whom you are going to stand as witness, and they will bear witness for the people? Those whom God chose and for whom He made everything easy for them to look after the religion of God; those who are following the religion of your father, Ibrahim?"

The Prophet said: "God has assigned only thirteen people, and they are specified among the nation." Salmān said: "O Prophet, please explain it for us." He stated:

أَنَا وَأَخِي عَلِيٌّ وَأَحَدَ عَشَرَ مِنْ وُلْدِي.[668]

"It is me and my brother Ali, and then eleven of my progeny."

The third case is the Hadith of Thaqalayn that the Prophet delivered in his last sermon, and then Omar stood up in anger and said: "O Prophet, are all your family your successors after you?"

فقال: لَا، وَلَكِنْ أَوْصِيَائِي مِنْهُمْ، أَوَّلُهُمْ أَخِي وَوَزِيرِي وَوَارِثِي وَخَلِيفَتِي فِي أُمَّتِي وَوَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي، هُوَ أَوَّلُهُمْ، ثُمَّ ابْنِي الْحَسَنُ، ثُمَّ ابْنِي الْحُسَيْنُ، ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ وَاحِدٌ بَعْدَ وَاحِدٍ حَتَّى يَرِدُوا عَلَيَّ الْحَوْضَ، [هُمْ] شُهَدَاءُ اللهِ فِي أَرْضِهِ، وَحُجَّتُهُ عَلَى خَلْقِهِ، وَخُزَّانُ عِلْمِهِ، وَمَعَادِنُ حِكْمَتِهِ، مَنْ أَطَاعَهُمْ أَطَاعَ اللهَ، وَمَنْ عَصَاهُمْ عَصَى اللهَ.

[To his question] the Prophet said:

No; however, my successors are the specified ones. The first of them is my brother, Minister, successor, and caliph among my believing nation after me—he is the foremost among of them. Then comes my son Hasan, and after him my son Husayn. After them there will come nine of Husayn's children one after another, until they come to me by the Pond [in Paradise]. They are God's witnesses in His land, and so are they His proofs upon the people; they are the treasures of His Knowledge and mines of His Wisdom. Whoever obeys them, he indeed obeys God, and he who opposes them, he opposes God

After hearing what he said, those gathering supporters and immigrants in the mosque accepted it and later on they said: "We bear witness that the Prophet said so."[669]

Sulaym has narrated this hadith in detail in his book, *al-Saqīfah*.[670]

Qundūzī quotes Mīr Sayyid Ali Hamedani in *Mawaddat al-Qurbā* from 'Ibāyat Ibn Rabī', who quotes Jābir, narrating that the Prophet stated:

أَنَا سَيِّدُ النَّبِيِّينَ وَ عَلِيٌّ سَيِّدُ الْوَصِيِّينَ، وَإِنَّ أَوْصِيَائِي بَعْدِي اثْنَا عَشَرَ: أَوَّلُهُمْ عَلِيٌّ وَ آخِرُهُمُ الْقَائِمُ الْمَهْدِي.[671]

"I am the Master of the messengers and Ali is the Master of all the successors of the messengers. And my successors, after me, are twelve; the first of them is Ali and the last one is Mahdi."

Moreover Qundūzī quotes Mīr Sayyid Ali Hamedani, Sulaym Ibn Qays Hilālī, and Salmān Fārsī, saying:

> I was in the presence of the Prophet, and Husayn was sitting on his lap. The Holy Prophet was kissing his cheeks and his mouth and saying:
>
> أَنْتَ سَيِّدٌ، ابْنُ سَيِّدٍ، أَخُو سَيِّدٍ، وَأَنْتَ إِمَامٌ، ابْنُ إِمَامٍ، أَخُو إِمَامٍ، وَأَنْتَ حُجَّةٌ، ابْنُ حُجَّةٍ، أَخُو حُجَّةٍ، أَبُو حُجَجٍ تِسْعَةٍ، تَاسِعُهُمْ قَائِمُهُمُ الْمَهْدِي.[672]
>
> "You are Sayyid and Master, the son of Sayyid and Master! You are the brother of Sayyid and Master! You are the Imam, the brother of the Imam! You are the proof, the brother of the proof! You are father of nine Proofs and the ninth of them is their Qā'im, al-Mahdi."

Ḥamū'ī has also narrated this hadith in *Farā'id al-Simṭayn*, and so has Muwaffaq Ibn Ahmad Khārazmī in *al-Manāqib*.[673]

Qundūzī has also narrated in the book *Mawaddat al-Qurbā* from Ibn 'Abbās saying:

> I heard the Prophet saying:
>
> أَنَا وَعَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ وَتِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ مُطَهَّرُونَ مَعْصُومُون.[674]
>
> "I together with Ali, Hasan, Husayn, and nine of Husayn's offspring are the purified."

And Qundūzī has also explained this hadith in *Farā'id al-Simṭayn*.

So has Qundūzī narrated it from Imam Ali, saying that the Prophet stated:

مَنْ أَحَبَّ أَنْ يَرْكَبَ سَفِينَةَ النَّجَاةِ، وَيَسْتَمْسِكَ بِالْعُرْوَةِ الْوُثْقَى، وَيَعْتَصِمَ بِحَبْلِ اللهِ الْمَتِينِ فَلْيُوَالِ عَلِيًّا وَلْيُعَادِ عَدُوَّهُ، وَلْيَأْتَمَّ بِالْأَئِمَّةِ الْهُدَاةِ مِنْ وُلْدِهِ، فَإِنَّهُمْ خُلَفَائِي وَأَوْصِيَائِي وَحُجَجُ اللهِ عَلَى خَلْقِهِ مِنْ بَعْدِي وَسَادَاتُ أُمَّتِي وَقُوَّادُ الْأَتْقِيَاءِ إِلَى الْجَنَّةِ. حِزْبُهُمْ حِزْبِي وَحِزْبِي حِزْبُ اللهِ، وَحِزْبُ أَعْدَائِهِمْ حِزْبُ الشَّيْطَانِ.[675]

Whoever likes to embark upon the rescue ship and hold to the divine rope to save himself, he must believe in the guardianship of Ali, and hence be enemy to Ali's enemies and follow the guidance Imams who are from the offspring of Ali. For they are my deputies and successors, and so are they the proofs of God upon His creatures after me. And they are the Masters of my nation, and so are they the guidance and conductors to Paradise. Their party is my party, and my party is the party of God; and the party of their enemies is Satan's party!

In *Mawaddat al-Qurbā*, Qundūzī has narrated from Ibn 'Abbās, saying that the Prophet stated:

إِنَّ اللهَ فَتَحَ هَذَا الدِّينَ بِعَلِيٍّ، وَإِذَا قُبِلَ فَسَدَ الدِّينُ وَلَا يُصْلِحُهُ إِلَّا الْمَهْدِي.[676]

"Indeed God has succeeded this religion by Ali, and when he passes away and the religion is corrupted, no one can hold it together except Mahdi."

It is narrated in Sulaym Ibn Qays's book that Imam Ali was delivering one of his sermons in the presence of Abu Dardā' and Abu Hurayrah, whom Mu'āwīyah had sent to the session of Imam Ali before the Battle of Ṣiffīn. And while his fighters were standing around, he continued the sermon until he arrived at his own priorities and mentioned them for the gathering one by one. He then explained for the gathering the hadith of Ghadīr that the Prophet had already delivered at Ghadīr Khumm, until he reached the point where the Prophet had stated:

عَلِيٌّ أَخِي وَوَزِيرِي وَوَصِيِّي وَوَارِثِي وَخَلِيفَتِي فِي أُمَّتِي وَوَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي وَأَحَدَ عَشَرَ إِمَامًا مِنْ وُلْدِهِ: الْحَسَنُ وَالْحُسَيْنُ ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ وَاحِدٌ بَعْدَ وَاحِدٍ. الْقُرْآنُ مَعَهُمْ وَهُمْ مَعَ الْقُرْآنِ، لَا يُفَارِقُونَهُ حَتَّى يَرِدُوا عَلَيَّ الْحَوْضَ.[677]

"Ali is my brother, minister, successor, and inheritor, and the deputy among my nation, and so is he the master of every believer after me; so are the eleven Imams from his progeny: Hasan, Husayn, and then nine of Husayn's offspring one after another. The Qur'an is with them and so are they with the Qur'an; they will not separate from one another until they come to me by the Pond [in Paradise]."

The Imam continues the sermon until he quotes the Holy Prophet's statement saying:

وَأَمَرَنِي فِي كِتَابِهِ بِالْوَلَايَةِ، وَإِنِّي أُشْهِدُكُمْ أَيُّهَا النَّاسُ إِنَّهَا خَاصَّةً لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَالْأَوْصِيَاءِ مِنْ وُلْدِي وَ وُلْدِ أَخِي وَوَصِيِّي، عَلِيٌّ أَوَّلُهُمْ، ثُمَّ الْحَسَنُ، ثُمَّ الْحُسَيْنُ، ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ، لَا يُفَارِقُونَ الْكِتَابَ حَتَّى يَرِدُوا عَلَيَّ الْحَوْضَ.[678]

In His Book, God commanded me [to take the responsibility of] the guardianship, and now I call you to witness that I am informing you that the guardianship belongs to Ali Ibn Abi Ṭālib and his successors, who are indeed my brothers and successors. Yes, the first of them is Ali; next after him is his son Hasan, and then Husayn, and after him nine of Husayn's offspring, who are not going to separate from the Qur'an until they all meet me by the Pond [in Paradise].

Imam Ali continues his speech until he reaches the last sermon of the Prophet, the same sermon in which he invited people to Thaqalayn, two weighty things: the Book of God and the Household. And Omar stood up in anger and said: "Is this for all the Household of yours?" The Prophet said:

لَا، وَلَكِنْ أَوْصِيَائِي مِنْهُمْ: أَخِي وَوَزِيرِي وَوَارِثِي وَخَلِيفَتِي فِي أُمَّتِي وَوَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي؛ هَذَا أَوَّلُهُمْ وَخَيْرُهُمْ، ثُمَّ وَصِيِّي ابْنِي هَذَا - وَأَشَارَ إِلَى الْحَسَنِ - ثُمَّ وَصِيُّهُ هَذَا - وَأَشَارَ إِلَى الْحُسَيْنِ - ثُمَّ وَصِيُّ ابْنِي سَمِيِّ أَخِي، ثُمَّ وَصِيَّةُ سَمِيِّي، ثُمَّ سَبْعَةٌ مِنْ وُلْدِهِ وَاحِداً بَعْدَ وَاحِدٍ حَتَّى يَرِدُوا عَلَيَّ الْحَوْضَ، شُهَدَاءُ اللهِ فِي أَرْضِهِ وَحُجَّتُهُ عَلَى خَلْقِهِ، مَنْ أَطَاعَهُمْ أَطَاعَ اللهَ، وَمَنْ عَصَاهُمْ عَصَى اللهَ.[679]

"No, it is not; after me, my successors among them are only [those who do not separate from the Book and are my caliphs]; they are my brother, my minister, my inheritor, and the caliph, as well as the guardian upon every pious among my nation." While pointing to Ali, he added: "This is the first and the best of them," and then he pointed to Hasan and said:

> And his successor is going to be this, and then his successor is Husayn, and next after him comes the successor of my brother who is called after my brother, and then his successor called after me. And following him are seven of his offspring, one after another until they all come to me by the Pond [in Paradise]. They are the proofs of God upon the people in His land, and one who obeys them indeed obeys God, and whoever turns away from them, he indeed turns away from God...![680]

The third group of hadiths are those from the Shi'a and Sunni that mention the names and titles of the Imams one by one.

In *Farā'id al-Simṭayn*, Ḥamū'ī, by means of his consistent chains, narrates four hadiths from Jābir Ibn Abdullāh Anṣārī that he had observed the Tablet of Fatimah, called Lawḥ al-Akhdhar, on which the names of all the Imams were written.[681]

This hadith has been mentioned with the chains of the Shi'a in *'Uyūn Akhbār al-Riḍā*, and in *Ikmāl al-Dīn wa Itmām al-Ni'mat* by the great Shaykh Abu Ja'far Muhammad Ibn Ali Ibn al-Husayn Ibn Mūsā Ibn Bābawayh, and in *Amālī* by Shaykh al-Ṭā'ifah Muhammad Ibn Hasan Ṭūsī. The following is a brief explanation of parts of them:[682]

It is narrated in *Farā'id al-Simṭayn* and *'Uyūn Akhbār al-Riḍā* from Abu Nazr that when Imam Bāqir was in the state of passing away, he called his son, Ṣādiq, in order to entrust him with the affair of the imamate. His brother Zayd Ibn Ali said:

لَوِ امْتَلَتَ فِي تِمْثَالِ الْحَسَنِ وَالْحُسَيْنِ عليهما السلام لَرَجَوْتُ أَنْ لَا تَكُونَ أَتَيْتَ مُنْكَرًا

"If in this covenant [and the transformation of the imamate] you reassigned the imamate in a way similar to that of Hasan and Husayn, that is, brother to brother, but not father to son, it would be better!"

To his suggestion, Imam Bāqir stated:

يَا أَبَا الْحُسَيْنِ! إِنَّ الْأَمَانَاتِ لَيْسَ بِالْمِثَالِ، وَلَا الْعُهُودُ بِالسُّوْمِ، وَإِنَّمَا هِيَ أُمُورٌ سَابِقَةٌ عَنْ حُجَجِ اللهِ تَبَارَكَ وَتَعَالَى.

"O Abu al-Hasan! The conventions of the imamate and the consignments of the guardianship and government are not created by examples and comparisons between two things. And the conventions are not objects to be sold; they are related to God to assign to whom He will."

Soon after, he called Jābir Ibn Abdullāh to him[683] and told him: "O Jābir, do tell us what you have seen in Fatimah's Tablet." Jābir said:

> O yes, Abā Ja'far! I went to Fatimah, the daughter of the Prophet, to congratulate her on the birthday of Husayn. There I noticed that she was holding a white pearl-like tablet (*durrat al-bayḍā*) in her hand. I asked her: "O the crown of ladies, what is this tablet in your hand?"
>
> She answered: "This is a tablet, and the names of the Imams from among my children are written on it." So I asked her to let me see what was written.

She said: "O Jābir, if there was not any restriction, I would give it to you; however, it is not allowed for anyone to touch it except the Prophet and his successor or the Household. But you are allowed to look at it for a short while!"

Jābir says:

I looked at it and read the names as follows:

Abu al-Qāsim Muhammad Ibn Abdullāh al-Muṣṭafā, and his mother, Āminah. Abu al-Hasan Ali Ibn Abi Ṭālib al-Murtaḍā Ali Ibn Abi Ṭālib, his mother Fatimah the daughter of Asad Ibn Hāshim Ibn 'Abd Manāf. Abu Muhammad al-Hasan Ibn Ali and Abu Abdullāh al-Husayn Ibn Ali al-Taqī; their mother is Fatimah the daughter of Muhammad. Abu Muhammad Ali Ibn al-Husayn al-'Adl, his mother Shāh Bānūyah, daughter of Yazdghird Ibn Shāhanshāh. Abu Ja'far Muhammad Ibn Ali al-Bāqir, his mother Umm Abdullāh, daughter of Hasan Ibn Ali Ibn Abi Ṭālib. Abu Abdullāh Ja'far Ibn Muhammad al-Ṣādiq, his mother Umm Farwah, daughter of Qāsim Ibn Muhammad Ibn Abu Bakr. Abu Ibrahim Mūsā Ibn Ja'far al-Thaqat; his mother is called Umm Ḥamīdah. Abu al-Hasan Ali Ibn Mūsā al-Riḍā; his mother is Najmah. Abu Ja'far Muhammad Ibn Ali al-Zakī; his mother is Khayzurān. Abu al-Hasan Ali Ibn Muhammad al-Amīn, whose mother is Sūsan. Abu Muhammad al-Hasan Ibn Ali al-Rafīq; his mother is called Samānah. Abu al Qāsim Muhammad Ibn al-Hasan, who is the proof and supporter of Muhammad's family; his mother is Narjis, upon her be peace.

Shaykh Abu Ibn Bābawayh says: "In this hadith the name of His Excellency the proof, the supporter of Muhammad's family, has been written this way, but my opinion is the same as those who write in their books."[684]

It is now quite clear that what Zayd Ibn Arqam has said about the Household is wrong; that is, he has invented it, because there are not any means or any references to what he has spoken about! He has taken and translated the meaning of the Household, who are prohibited from receiving alms, as the offspring of Ali, the family of 'Abbās, the offspring of Ja'far and 'Aqīl.

Ḥamū'ī by means of his series of chains from Yazīd Ibn Ḥayyān narrated saying:

We went to Zayd Ibn Arqam and he told us:

The Prophet delivered a sermon for us saying that:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: أَحَدُهُمَا كِتَابُ اللهِ عَزَّ وَجَلَّ، مَنْ تَبِعَهُ كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلَى الضَّلَالَةِ، ثُمَّ أَهْلُ بَيْتِي. أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي. (قَالَهَا) ثَلَاثَ مَرَّاتٍ.

قُلْنَا: [يَا زَيْدُ] مَنْ أَهْلُ بَيْتِهِ؟ نِسَاؤُهُ؟ قَالَ: لَا، أَهْلُ بَيْتِهِ أَهْلُهُ وَعَصَبَتُهُ الَّذِينَ حُرِمُوا الصَّدَقَةَ بَعْدَهُ: آلُ عَلِيٍّ وَآلُ الْعَبَّاسِ وَآلُ جَعْفَرٍ وَآلُ عَقِيلٍ.[685]

> "I am leaving with you two weighty things; one of them is the Book of God, glory be to Him; whoever follows it will succeed, but he who ignores it will get lost and ruin himself; and the next one is my Household. God has reminded you of my Household." [He repeated it] three times.

Yazīd Ibn Ḥayyān says:

> We said: "O Zayd, what are his Household? Are his Household his wives?" He answered: "No. His Household means his family and his paternal relatives, who are not allowed to receive alms and charities. They are Āl Ali, Āl 'Abbās, Āl Ja'far, and Āl Aqīl."

'Allāmah Muhammad Ibn Yūsuf Ganjī Shāfi'ī has found three mistakes in this comment of Zayd Ibn Arqam about the Household. Ganjī in his book *Kifāyat al-Ṭālib* has narrated the sermon of Ghadīr in detail by means of his chains from Zayd Ibn Arqam, and he says: "This hadith is also narrated by Muslim in his *Ṣaḥīḥ*, and Abu Dāwūd as well as Ibn Mājah Qazvini have put it in their two books of *Sunans*." Then he says:

> Zayd Ibn Arqam's comment on the Household is not pleasant, because he says:
>
> أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ
>
> "The members of his Household are those to whom giving charity is unlawful after him," that is, after the Prophet has passed away. According to Zayd Ibn Arqam, there is no a specified time [i.e. after the death of the Prophet] for the unlawfulness of charity giving. The unlawfulness of the charity also is not only for the Household; rather it is for all family of 'Abd al-Muṭṭalib (the children of Muṭṭalib).[686] He asserts that someone's children are not considered as one's *ahl*, so according to the comment of Zayd Ibn Arqam, Imam Ali would not be the Prophet's *ahl*!
>
> However, the correct view is that the Household includes Ali, Fatimah, Hasan, and Husayn. Muslim has narrated from 'Āyisha saying:

One morning, the Prophet, while putting a patterned black mantle on his shoulders, entered the room, and soon after him Hasan came in and the Prophet invited him to sit next to him under his mantle; then Husayn came in and the Prophet also took him under the mantle. Next Fatimah came in and the Prophet took her under the mantle, and finally Ali entered the room. The Prophet did the same with him: that is, all of them sat next to the Prophet under the mantle. And then the Prophet said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

...indeed, God wants to put away any impurity from you, the Household [of the Messenger], and to purify you (33:33).

This action of the Prophet proves that his Household is what God, the Almighty, Himself has assigned as the Household; His Excellency takes them all under his mantle.

And similarly Muslim has narrated that when the verse of *mubāhilah* (mutual cursing) was sent down, the Prophet called Ali, Fatimah, Hasan, and Husayn to him and said:

اللّٰهُمَّ هٰؤُلَاءِ أَهْلِي.[687]

"O God, this is my family."[688]

The Substance of Hadith Thaqalayn Is about the Purity of the Household and the Lineage

There are many subjects one can comprehend from Hadith Thaqalayn, subjects such as the imamate, leadership, guardianship, and the knowledge of the Imams; however, we will only address two points of it here.

The first point is that the authority of the Household and the Family of the Prophet is similar to the authority of the Prophet in the interpretation of the Qur'an. When we have a long and complicated discussion with anyone, either the Shi'a or Sunni, and there is no way to resolve our dispute, it is time to refer to the Book of God and present a verse to prove our rightfulness. It is because there is nothing more authentic than the Qur'an to resolve the mutual parties' discussion; it ends our misunderstanding on the subject we are discussing—no one can find fault in it!

Hadith Thaqalayn considers the Household and the Qur'an to be of the same grade and rank, and he who believes in the Prophet must act according to this hadith. He must adapt all his actions to suit the

Imams, because this hadith considers them in genuineness and reliability to be similar to the Book.[689]

Therefore when we encounter a Shi'a or Sunni discussing with us on a certain subject, and the discussion leads us to the statement of Imam Ali, or Imam Hasan and Imam Husayn, and then to the other Imams up to the Holiness, the Reminder of God, who has stated the ultimate word, we must stop our discussion, because we have reached the best proof in our discussion. He is the best milestone for us, and everything becomes clear under his supervision. Ali leads man from the pitch darkness to daylight and security. He is the source of all knowledge and wisdom. This is the main meaning of this hadith—assigning them as the Imams and giving them the position of the generous Qur'an, the Divine Inspiration! So the meaning of the Hadith Thaqalayn is not merely about the fact that they have authority to govern.

On the other hand, the Hadith Thaqalayn has made the sayings of the twelve Imams authentic proof for those who are seeking a way to understand the true meaning of the Qur'an and the deeper meanings of it. It is a source of reference for the Shi'a in belief and religious knowledge, including theology, ethics, jurisprudence, and law.

Keeping in mind all the aforementioned points, we would say that when the Prophet is among us, we cannot follow Moses and Jesus, and consequently we cannot follow the commands of the Torah and Bible. Even if they were correct, they could not be a good proof for us and reliable sources for us, because their divine Books are abolished. By the same argument, we cannot follow any other Imams than the twelve known Imams; we cannot get any religious rules and laws from anyone but the chosen Imams.

If God, on the Day of Resurrection, asks the Sunnis: Why did you not ask your fundamental religious questions of Abu al-Hasan Ash'arī, and your minor questions of Shāfi'ī? then what is going to be your answer?!

If they say they were the best people for them on the earth, God, the Almighty, will say: "There are many good people on the earth; above all, they are not better than Moses and Jesus! So for what reason did you choose them to follow?" Then they will have nothing to reply!

However, those who act upon the Hadith Thaqalayn will say: "Your Prophet assigned Imam Ṣādiq a good proof for us to follow; he also assigned Imam Riḍā, and so did he the Qā'im of the Time. We acted upon the commands of Your Prophet whom You have appointed in Your Book. It was he who assigned us the other Imams to obey, to follow, and to act upon their guidance."

The second point is the infallibility of the Household of the Prophet. In Hadith Thaqalayn, the Prophet has approved their purity, as he has approved the purity of the Qur'an. It is why Imam Ali in one of his sermons says:

فَأَنْزِلُوهُمْ مَنَازِلَ الْقُرْآنِ.[690]

"Place them in the position of the Qur'an."

In *Sharḥ Nahj al-Balāghah*, Ibn Abi al-Ḥadīd says:

تَحْتَهُ سِرٌّ عَظِيمٌ. وَذَلِكَ أَنَّهُ أَمَرَ الْمُكَلَّفِينَ بِأَنْ يُجْرُوا الْعِتْرَةَ فِي إِجْلَالِهَا وَإِعْظَامِهَا وَالْانْقِيَادِ لَهَا وَالطَّاعَةِ لِأَوَامِرِهَا مَجْرَى الْقُرْآنِ.

"There is a great secret within this statement, because the Holiness, the Master of the Faithful, has commanded people to esteem highly the Household, to follow what they command, and to obey them, respect them, and position them beside the Qur'an."

Then Ibn Abi al-Ḥadīd says:

> If you say this word leads to the infallibility of the Household, so what is the opinion of your companions [Sunnis] in this affair?
>
> I would answer: Abu Muhammad Ibn Mu'āwīyah has said in his book that Ali is pure and impeccable; this is what he said about Ali while the other companions and the caliphs are not mentioned anywhere as being impeccable!

Ibn Abi al-Ḥadīd continues: "The difference between saying 'Zayd is pure' and 'Zayd is necessarily pure' is quite clear; it is because Ali is the Imam, and the main condition of being an Imam is his purity. The first one is our religion,[691] and the second one the religion of the Imāmiyyah."[692]

However, after the demise of the Prophet, they altered and as much as they could distorted this precious Book of God, and they greatly humiliated the Household of the Prophet, and it will remain in the same way until the end of life, before the advent of the Monarch of the time! It is hoped that by his advent our pain and agony will come to an end and our eyes will be brightened by seeing his illuminated and blissful face—Amen.

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Shaykh Ṭūsī in *Amālī* says:

Shaykh Mufīd informed us from Ja'far Ibn Muhammad Ibn Qulawayh, quoting his father, Sa'd Ibn Abdullāh, narrating from Ahmad Ibn Muhammad Ibn 'Īsā, from Hasan Ibn Maḥbūb Zarrād, he too from Abu Muhammad Anṣārī, narrating from Mu'āwīyah Ibn Wahab, saying:

> I was sitting in the presence of Ja'far Ibn Muhammad when an old, crooked-backed man entered the room and saluted His Excellency: "Peace be upon you, and may God's mercy and blessing shower upon you!" The Holiness Abu Abdullāh said: "And upon you be the mercy and blessing of God! Come, sit next to me." The old man got closer to the Holiness and kissed his hands while weeping. The Imam asked him: "O man, why are you crying?"
>
> The man said: "O the son of the Prophet, it is now a hundred years that I have lived in expectation, year after year, and day after day I have eagerly waited to see salvation, but I have not seen it so far; now you are asking me why I am crying?"

Mu'āwīyah Ibn Wahab said:

> Listening to what the man said and how he wept, the Imam also wept and said: "O man! If you live longer, don't worry, you are always with us, but if you pass away before me, still do not worry, you are going to be with the Household of the Prophet there."
>
> The old man said: "Thus, O the son of Prophet, I am not going to worry about what I have missed so far!" His Excellency stated:
>
> O man! The Prophet has stated:
>
> إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا: كِتَابَ اللهِ الْمُنْزَلَ، وَعِتْرَتِي أَهْلَ بَيْتِي. وَأَنْتَ مَعَنَا يَوْمَ الْقِيَامَةِ.
>
> "I have indeed left with you two precious things, and whoever adheres to them will not get lost, one of them is the Book of God and the next one is my Household, and certainly you are also going to be with us on the day of Resurrection."
>
> And then he said: "O man! I think you are not a citizen of Kūfa!" The man answered: "No, I am not." His Excellency asked: "Then where is your hometown?" The man answered: "May I be made your sacrifice! I am from the suburb of Kūfa." Then the Imam said:
>
> أَيْنَ أَنْتَ عَنْ قَبْرِ جَدِّيَ الْمَظْلُومِ الْحُسَيْنِ عليه السلام
>
> "How far away are you from the grave of my innocent grandfather, Husayn?" The man answered: "I am not far away from that." The

Imam asked: "Then how often do you visit him?" The man answered: "I visit him too often!" The Imam stated:

ذَاكَ دَمٌ يَطْلُبُ اللهُ تَعَالَى بِهِ مَا اصِيبَ وَلَدُ فَاطِمَةَ، وَلَا يُصَابُونَ بِمِثْلِ الْحُسَيْنِ عليه السلام، وَلَقَدْ قُتِلَ عليه السلام فِي سَبْعَةَ عَشَرَ مِنْ أَهْلِ بَيْتِهِ نَصَحُوا اللهَ وَصَبَرُوا فِي جَنْبِ اللهِ، فَجَزَاهُمْ أَحْسَنَ جَزَاءِ الصَّابِرِينَ.

إِنَّهُ اذَا كَانَ يَوْمُ الْقِيَمَةِ أَقْبَلَ، رَسُولُ اللهِ صلى الله عليه و آله وَمَعَهُ الْحُسَيْنُ عليه السلام وَيَدُهُ عَلَى رَأْسِهِ تَقْطُرُ دَماً، فَيَقُولُ: يَا رَبِّ! سَلْ امَّتِي فِيمَ قَتَلُوا ابْنِي؟!

وَقَالَ عليه السلام: كُلُّ الْجَزَعِ وَالْبُكَاءِ مَكْرُوهٌ سِوَى الْجَزَعِ وَالْبُكَاءِ عَلَى الْحُسَيْنِ عليه السلام؟![693]

It is the same blood that, for its importance, God, the Sublime, will revenge those who have caused agony to the children of Fatimah—the foremost is Husayn who has suffered the most. Husayn was murdered along with seventeen members of his household; it was all because they defended [the religion of] God! They were patient for the sake of God; God too gave them the greatest reward for the patience.

When the day of Resurrection begins, the Prophet shall come to divine justice station while Husayn accompanies him. The Prophet will rest his hand on Husayn's head, with blood dripping down from the hand of the Prophet, and he will say: "O my Creator! Ask my nation why they have killed my son!"

Imam Ṣādiq stated: "Any kind of mourning, lamenting, and crying is forbidden except that for Husayn."[694]

The Prophet's Questioning on the Shortcomings of the Nation with Regard to the Hadith Thaqalayn on the Day of Resurrection

Muhammad Ibn Ya'qūb Kulaynī, by means of his chain, in *al-Kāfī* relates from Abu Ja'far that Imam Bāqir said:

The Prophet stated:

أَنَا وَافِدُ عَلَى الْعَزِيزِ الْجَبَّارِ يَوْمَ الْقِيَمَةِ، وَكِتَابُهُ وَأَهْلُ بَيْتِي، ثُمَّ امَّتِي، ثُمَّ أَسْأَلُهُمْ مَا فَعَلْتُمْ بِكِتَابِ اللهِ وَبِأَهْلِ بَيْتِي.[695]

"I will appear as the dearest of God on the day of Resurrection, and then the Book of God and my Household will appear, and next my nation will come, and I will ask them: 'How have you dealt with the Book of God and my Household?'"

Muhammad Ibn Hasan Ṣaffār in *Basā'ir al-Darajāt*,[696] and Sa'd Ibn Abdullāh Qumi, also in *Basā'ir al-Darajāt*,[697] have narrated the same meaning of this hadith.

I have benefitted from the lecture of the respectable Ḥajj Shaykh Fāḍil Tabrizi, who is now living in Mashhad. He says:

> In month of Jamādī al-Thanī 1395 HS/1396 AH, I had taken a journey for the *'umrah* pilgrimage. One day when I entered the Shrine of the Prophet, I noticed a few workers entering the burial chamber for some minor repairs in the basement. I jumped at the chance, took several bricks with me, and followed the workers into the place. I saw the grave. I attentively looked at it. Somewhat away from the graves, I saw a lonely grave, beneath where people performed prayers; and it was written on the grave:

قَالَ رَسُولُ اللهِ صلى الله عليه و آله: فاطِمَةُ مُهْجَةُ قَلْبِي، وَ ابْنَاهَا ثَمَرَةُ فُؤَادِي، وَ بَعْلُهَا نُورُ بَصَرِي، وَ الْأَئِمَّةُ مِنْ وُلْدِهَا اُمَنَاءُ رَبِّي، حَبْلٌ مَمْدُودٌ بَيْنَهُ وَ بَيْنَ الْخَلْقِ. مَنْ تَمَسَّكَ بِهِمْ نَجَا، وَ مَنْ تَخَلَّفَ عَنْهُمْ هَوَى.

> "Fatimah is my soul, my spirit, and her two sons are as the fruits of my heart (my eyeballs), her husband is the light of my eyes (my beloved), and the Imams from his sons are the trustees of my Creator, who are a rope stretched from the Divine down to the earth, to people. Whoever adheres to them will be saved, but he who turns away from them will become lost, he will perish!"

Priority of the Household according to 'Allāmah Ḥillī

'Allāmah Ḥillī in *Nahj al-Ḥaqq wa Kashf al-Ṣidq* says:

> Zamakhsharī, who is the strongest opponent to the Household[698] but is a trustworthy man among Sunnis, by means of his chains, has narrated from the Prophet saying:

فاطِمَةُ مُهْجَةُ قَلْبِي، وَ ابْنَاهَا ثَمَرَةُ فُؤَادِي، وَ بَعْلُهَا نُورُ بَصَرِي، وَ الْأَئِمَّةُ مِنْ وُلْدِهَا اُمَنَاءُ رَبِّي، وَ حَبْلٌ مَمْدُودٌ بَيْنَهُ وَ بَيْنَ خَلْقِهِ، مَنِ اعْتَصَمَ بِهِمْ نَجَا، وَ مَنْ تَخَلَّفَ عَنْهُمْ هَوَى.[699]

> "Fatimah is the relief of my heart, and her sons are the fruits of my heart, her husband is the light of my eyes, and the Imams from his sons are the trustees of my Creator, who are a stretched rope from the Divine down to the earth, to people. Whoever adheres to them will be saved, but he who turns away from them will get lost, he will perish!"

This great hadith is narrated by Sayyid Ibn Ṭāwūs,[700] Majlisī,[701] Shaykh Sulaymān Qundūzī,[702] Khārazmī,[703] Ḥamū'ī,[704] Muhammad

Ibn Abi al-Fawāris, Zamakhsharī, and Shaykh Jamāl al-Dīn Ḥanafī Muṣilī.[705]

In this hadith, similar to those hadiths mentioned before, the Imams are likened to ropes stretched from the sky to the earth as the connections between the Creator and the creatures. But it is strange that soon after the demise of the Prophet they forced Ali and took him to the mosque to pay allegiance to usurpers! Then they killed his son, Husayn, who was of his Household, and by doing so, they cut the rope of God, and disconnected the relationship between God and His creatures! He, in his recitation of an epic, says:

مَنْ لَهُ جَدٌّ كَجَدّی فِی الْوَرَی؟ أَوْ كَشَیْخِی؟ فَأَنَا ابْنُ الْقَمَرَیْنْ
فَاطِمُ الزَّهْرَاءُ اُمّی، وَأَبِی قَاصِمُ الْكُفْرِ بِبَدْرٍ وَحُنَیْنْ
فِی سَبِیلِ اللهِ؛ مَاذَا صَنَعَتْ اُمَّةُ السُّوءِ مَعاً بِالْعِتْرَتَیْنْ
عِتْرَةُ الْبَرِّ النَّبِیِّ الْمُصْطَفَی وَعَلِیِّ الْوَرْدِ بَیْنَ الْجَحْفَلَیْنْ؟

Who has among all creatures a grandfather as I have? Or who has a leader and teacher like my Master Ali? So I am the son of two illuminating moons!

Fatimah Zahrā is my mother, and my father is the destroyer of the pagans on the Day of Badr [Battle] and the Battle of Ḥunayn.

My father has done so for the sake of God; now look what this ugly nation has done with the two pure members of his Household!

One is from the Household of the Prophet, of the good manner, Muhammad Muṣṭafā, the Prophet, and another one from the Household of Ali Murtaḍā, who in battles frightened the armies, and his face became red as roses.

*****

All praises and laudations belong to God Who bestowed upon us the opportunity so that under the direct supervision of the Qā'im, the Imam of time, this volume of *Knowing the Imams* has come to an end on the morning of Saturday, the 25th of the blissful month of Ramaḍān, 1410 AH, in the city of Mashhad. Peace and blessing be upon Muhammad and his pure descendants, and the curse of God be upon his enemies from now up to the Day of Resurrection.

Notes

[1] Abdullah Māmqānī has a biographical note on him in his *Tanqīḥ al-Maqāl* (lithograph, 1349–52AH), vol. 2, p. 68, that says: "Samāk Ibn Kharshah, Abu Dujānah Anṣārī Khazrajī Sā'idī, was a veteran of Badr and Uḥud and of all God's Messenger's other battles."

[2] Sayyid Sharaf al-Dīn 'Āmilī in *al-Naṣṣ wa al-Ijtihād* (Beirut: Maṭba'at al-Dār al-Nahj), pp. 252–53, states: "At the Battle of Uḥud, the most merciful Prophet along with seven hundred of his companions passed Mount Uḥud and dismounted in the territory of 'Udwat al-Wādī. He had his back turned on the mountain. The pagans were three thousand men, including seven hundred armored, two hundred cavalry, and fifteen women. However, among the Muslim army there were two hundred armored and only two cavalry.

[3] Muhammad Husayn Ṭabāṭabā'ī, *al-Mīzān fi Tafsīr al-Qur'an* (Qum: Islamiyyah, 1376 AH), vol. 4, pp. 36–40.

[4] Wāfidī, *al-Maghāzī* (Beirut: Intishārāt A'lamī), vol. 1, p. 225; *Tārīkh Ṭabarī* (Cairo: Dār al-Ta'āruf), vol. 2, p. 509; Ibn Athīr Jazarī, *al-Kāmil fi al-Tārīkh* (Beirut: Dār al-Ṣādir, 1385 AH), vol. 2, p. 152.

[5] *Qāmus al-Lughah* says it was a sword that belonged to 'Āṣ Ibn Munabbih, who was killed as an unbeliever at the Battle of Badr, and his sword was given to the Prophet. He then gave it to Ali. In *al-Nihāyah*, Ibn Athīr says: "Dhu al-Faqār was the name of Prophet's sword," and he says:

لأنه كان فيه حُفَرٌ صغارٌ حِسانٌ. والمفقر من السيوف الّذى فيه حُزوزٌ مطمئنّة.

"Because there were lots of beautiful, small, dented spots on its blade. And a sword is said to be *mufaqqar* if it is decorated with dented spots on the blade." It is also said in *Lughat Nāmeh Dehkhodā* by Aliakbar Dehkhodā (Tehran: University of Tehran, 1325 HS) that the word Dhu al-Faqār means "vertebrae," which are the back parts of the human body. The Prophet chose it for himself, and then presented it to Ali at the Battle of Uḥud. The belief that Dhu al-Faqār was double-pointed is baseless. The biographical section of *Tārīkh Ṭabarī* says concerning the Battle of Uḥud that the unbelievers attacked the Muslims and surrounded them. The Prophet stood up, looked around, and called his companions to encourage his men to fight. Ali led the ranks, fighting. Ali struck an unbeliever's head with the sword he had but [the unbeliever] was protected by his armor, and [Ali's] sword broke, because of the strength of the iron. So the Master of the Faithful came back and said: "O Prophet, I broke my sword fighting, and now I have no sword to fight with anymore." The Prophet gave Dhu al-Faqār to Ali and said: "O Ali, take it and continue fighting."

The Holy Prophet watched Ali fight, attacking the enemy and killing them from right to left. It was then that the Prophet stated:

لَافتیٰ الّا علیّ، لا سیف الّا ذوالفقار

"There is no hero but Ali and no sword but Dhu al-Faqār!"

حیدر کرّار کو تا بہ گہ کارزار ازگھر لطف او آب دھد ذوالفقار (خاقانی).

"Where is Ḥaydar al-Karrār, for wartime to sharpen Dhu al-Faqār with the essence of his kindness?"

Dehkhodā quotes more poetry by Persian poets about Ali's Dhu al-Faqār. *Lughat Nāmeh*, entry on Dhu al-Faqār.

[6] *Tārīkh al-Ṭabarī*, vol. 2, p. 514; *al-Kāmil fi al-Tārīkh* vol. 2, p. 154; *Irshād* of Mufīd (lithograph, 1385 AH), pp. 45–47; Ḥamū'ī, *Farā'id al-Simṭayn* (Beirut: Mu'assisa Mahmoudi, 1400 AH), vol. 1, pp. 257–58, hadith 198 and hadith 199.

[7] Abdul Ḥalīm Jandī, Counselor of the Supreme Council of Islamic Affairs in Egypt, says in his book *al-Imam Ja'far al-Ṣādiq* (Cairo: Majlis al-A'lā, 1379 AH), p. 21 concerning the Battle of Uḥud: "The most dangerous battle for Islam. Ali was on defense near the Prophet when the Prophet was wounded during the battle. Naturally Ali was also wounded sixteen times. Each blow knocked him to the ground. As Sa'īd Ibn al-Musayyib, the chief successor, says: 'None other than Gabriel lifted him up.' When the situation became particularly grave and the standard-bearer—Muṣ'ab Ibn 'Umayr—was killed, the Messenger passed the standard to Ali."

[8] Amīr Khānd Balkhī, *Rawḍat al-Ṣafā* (lithograph), vol. 2, on the Battle of Uḥud; Khānd Mīr in *Ḥabīb al-Sīyar*, vol. 1, p. 345.

[9] Fakhr al-Dīn Muhammad Ṭarīḥī, *Majma' al-Baḥrayn* (Najaf: Dāl-Thiqāfah, 1381 AH), p. 76, says under art.

لوا

that

اللواية

is a big flag and

لواء

is a smaller one. The Arabs use *liwā'* interchangeably for "fame." When the Prophet said:

لِواء الحمديدی

"The banner of praise is in my hand," he meant on the Day of Resurrection, his praise will be unique and he will be known for it as witnessed by all creatures. And on p. 39, he says:

راية

is a big flag while

لِواء

is a small one.

راية

is the large flag that the leader carries with him and over which the [battle] is fought; the *liwa'* is the banner of the commander's company that goes everywhere he goes. *Lisān al-Arab*, vol. 14, p. 351 says

راية

is also a flag, which the Arabs would never insult. [The author cites further meanings and derivatives from the classical lexicons, quoting examples of classical Arabic usage]. At the Battle of Uḥud the big flag was in the hands of Imam Ali, and Muṣ'ab Ibn 'Umayr was carrying the small flag; the Anṣār's flag was in the hands of Sa'd Ibn 'Ubaydah. When Muṣ'ab was killed, the Prophet entrusted his flag to Ali, and from then on, he became the bearer of both flags.

[10] It is said in Ibn Shahr Āshūb, *al-Manāqib* (Qum: Intishārāt 'Allāmah), vol.1, p. 192, that the Prophet gave the flag of the Muhājirīn to Ali and the flag of the Anṣār to Sa'd Ibn 'Ubaydah, and he himself, while wearing two coats of armor, sat under the flag of the Anṣār.

[11] In *al-Bidāyah wa al-Nihāyah* (Egypt: Maṭba'at al-Sa'ādah, 1351 AH), vol. 4, p. 20, Ibn Kathīr Dimashqī says: "It is narrated from Ibn Isḥāq that at the Battle of Uḥud, the large flag was initially with Ali Ibn Abi Ṭālib, but when the Prophet noticed that the flag of the enemy was with Banī 'Abd al-Dār, he commanded: 'We are worthier of loyalty than they!' So he took the flag from Ali Ibn Abi Ṭālib and gave it to Muṣ'ab Ibn 'Umayr, who was from the tribe of Banī 'Abd al-Dār. Then, when Muṣ'ab was killed, the Prophet gave it back to Imam Ali"; in *al-Sīrah*, vol. 3, p. 592, Ibn Hishām narrates the hadith about Imam Ali bearing flag at the Battle of Uḥud.

[12] Mihrās is a body of water in Uḥud, which is why the Battle of Uḥud is also known as the Battle of Mihrās.

[13] Wāqidī, in *al-Maghāzī*, vol. 1, p. 259, says: "Four of the companions of the Prophet, in the battles, would wear markers. One of them was Abu Dujānah, who wore a red kerchief on his head. His friends and relatives knew that when he wore a red kerchief on the head, he would fight bravely. Ali tied some white woolen material around his waist, Zubayr wore a yellow kerchief as his turban, and Ḥamzah had an ostrich feather on his chest.

[14] In *Tafsīr Majma' al-Bayān*, under verse 122 of *Āl Imrān*, the author narrates a hadith from Imam Ṣādiq that says that Waḥshī said: "So I ripped his abdomen open, pulled his liver out, and then took it to Hind... She then went to his corpse and cut off his nose and both his ears."

[15] Faḍl Ibn Hasan Ṭabarsī, *I'lām al-Warā* (Beirut: Dār al-Ma'rifah, 1399 AH), p. 191 says that at the Battle of Uḥud seventy of the Muslims died, four Migrants—Ḥamzah Ibn 'Abd al-Muṭṭalib, Abdullāh Ibn Jaḥsh, Muṣ'ab Ibn 'Umayr, and Shammās Ibn Othman Ibn Sharīd—and the rest were Anṣār. 'Ubay Ibn Khalaf, mounted on a horse, attacked the Prophet, and said: "This is Ibn Abi Kabshah, so, O Muhammad, now accept your crime! I will not be saved if you are not dead!" The Prophet was then between two of his companions, Ḥārith Ibn Ṣammah and Sahl Ibn Ḥunayf, leaning against them. All of a sudden, [Ubayy Ibn Khalaf] rushed at the Prophet, and Muṣ'ab Ibn 'Umayr protected him, but he speared Muṣ'ab, killing him. Then the Prophet seized a sharp spear out of Sahl Ibn Ḥunayf's hand and threw it at Ubayy's armpit and made him cry out and fall unconscious to the ground.

[16] Omar and Abu Bakr's deserting the battle and Othman's three-day absence are referred to by Khānd Mīr in *Ḥabīb al-Sīyar* (Khayyām Press, 1333 AH), vol. 1, p. 346; with some minor differences, Khānd Mīr also mentions it in *Rawḍat al-Ṣafā*.

[17] Although the adjective *arīḍ* in Arabic normally means wide, here it means large and long.

[18] See also *Rawḍat al-Ṣafā*.

[19] In some editions of *Irshād*, the Arabic word

is spelled differently, but does not affect the meaning.

[20] Ibn Hishām mentions the whole hadith in *al-Sīrah* (Beirut: Dār Iḥyā' al-Turāth), vol.3, p. 593, and adds that during the battle, when the fighting erupted, the Prophet was sitting under the banner of the Anṣār, and then he commanded his companions to go to Ali and ask him to bring him the big flag. Ali presented himself and said: "I am Abu al-Qaṣm Abu al-Quṣam!" [I am the deliverer of the mortal blow. I am the deliver of the mortal blows.] Hearing what Ali said, Abu Sa'd Ṭalḥah, the enemy flag-bearer, shouted: "O you Abu al-Qaṣm! Are you ready to challenge me?" The Imam's answer was: "Yes." They both began fighting, etc., as mentioned above.

[21] Ibn Athīr Jazarī in *al-Nihāyah* (Qum: Mu'assisah Isma'īlī, 1367 AH) says: "In Arabic *katībah* means battalion." In vol. 4, p. 148, he says: "It appears in the Saqīfah Hadith in the plural, i.e. *katā'ib*." *Kabsh* [lit. ram] means the big chief of the army; therefore, *kabsh al-katībah* means the big chief of the battalion.

[22] This incident is also mentioned in *Rawḍat al-Ṣafā*, albeit worded slightly differently.

[23] Ibn Hishām says in *al-Sīrah*, vol. 3, p. 615: "One scholar has narrated from Ibn Abi Najīḥ [who] said: 'At the Battle of Uḥud, a voice called out from Heaven: "There is no sword but Dhu al-Faqār, and no hero but Ali."'"

[24] This story of Umayyah Ibn Abi Ḥudhayfah Ibn Mughīrah's fight with and slaying by Ali Ibn Abi Ṭālib is told in full by Wāqidī in *al-Maghāzī*, vol. 1, p. 279.

[25] This is also mentioned in *Rawḍat al-Ṣafā*, and in *Sīra* by Ibn Hishām, vol. 3. p. 615.

[26] This is also mentioned in *Rawḍat al-Ṣafā*.

[27] Wāqidī says in *al-Maghāzī* that Fatimah washed the blood off her father's face.

[28] Ḥamū'ī quotes these two couplets in *Farā'id al-Simṭayn*, vol. 1, p. 252, and in *Bishārat al-Muṣṭafā* (Najaf: Maṭba'at al-Ḥaydarī, 1383 AH) by Muhammad Ibn Abi Qāsim Ṭabarī, p. 346. However, both say

رحيم

Merciful, instead of

عليم

Knower.

[29] Ṭabarī, *Tārīkh* (Cairo: Dār al-Ma'ārif), p. 533; Ibn Shahr Āshūb relates in *al-Manāqib*, vol. 1, p. 192, from Ṭabarī, these four couplets by Imam Ali. He quotes the third and fourth couplets as follows:

وسيفي بكفّي كالشهاب أهزّه أجُذّ به من عَاتِقٍ وصَمِيم
فمازلتُ حتّى فضّ ربّي جُموعهم وحتّى شفَينا نَفْسَ كلّ حَليم.

"And my sword in my hand is like the shooting star. I shake it, using it to excise from a beloved and friend. Thus, I continued until my Lord dispersed their masses and we cured every patient from his suffering." (SR: Likening cutting away the enemies to cutting away a malignant tumor or suchlike.)

[30] That which is meant by the sword is Dhu al-Faqār, which the Prophet presented to Ali at the Battle of Uḥud. It is recorded in Mīrzā Muhammad Taqī Sepehr, *Nāsikh al-Tawārikh*, that as there were some back-bones impressed on its blade, it was called Dhu al-Faqār. After Ali was martyred, the Alawids inherited it from each other until it reached Muhammad Ṣāhib al-Nafs Zakiyyah, the son of Abdullāh (son of Hassan Muthannā), the son of Imam Hassan Mujtabā. And then, when he was fighting with Manṣūr, and felt his death was imminent, he gave the sword to a man [as collateral] for the four hundred dināars that he owed him, and said: "Take this sword and keep it with you, and when any of the offspring of Ibn Abi Ṭālib sees it in your possession and asks why you have it, demand your money and give it to him." When Ja'far Ibn Sulaymān 'Abbāsī was appointed as governor of Medina and Yemen, he called the man to him, and after paying him the required amount of money, he took the sword as his own.

[31] Shaykh Mufid, *Irshād*, pp. 42–48; Wāqidī has mentioned the original of this statement in *Maghāzī*, vol. 1, p. 249.

[32] In some different editions,

حَرِيمِه

is voweled differently.

[33] Shaykh Mufid, *Irshād*, p. 49; the first three couplets are cited in *Sīrah*, vol. 3, p. 655, and the third two words are voweled differently; Ibn Athīr Jazarī says in *al-Kāmil fi al-Tārikh* (Beirut), vol. 2, pp. 157–58: "At the Battle of Uḥud, the Prophet fought vigorously until his arrows were used up, his bow was damaged, and even its string had broken. In the end when he was wounded, Ali fetched water with his leather shield from al-Mihrās [the spring] to wash the blood off his face and body. Fatimah approached her father, hugged him, and cried. She burned a piece of mat and put its ashes on his wounds to stop the bleeding."

[34] *al-Manāqib*, vol. 2, p. 82. The names of some of those who were killed by Ali are recorded in *Rawḍat al-Ṣafā*. And in *Maghāzī*, vol. 1, pp. 307–8, Wāqidī mentions that Ṭalḥah Ibn Abi Ṭalḥah, Arṭāt Ibn Sharḥabīl, Abu al-Ḥikam Ibn Akhnas Ibn Sharīq, and Umayyah Ibn Abi Ḥudhayfah Ibn Mughīrah were all killed by the bravest man of God, Imam Ali.

[35] Wāqidī, in *al-Maghāzī*, vol. 1, p. 260, says: "Ka'b Ibn Mālik used to say: 'At the battle of Uḥud, I received some wounds, and when I saw the disbelievers most viciously and repugnantly mutilating the dead bodies of the Muslims, I moved away from the dead until I was clear. It was there, when I could see that Khālid Ibn al-A'lam al-'Uqaylī was wearing chainmail and had brought the Muslims together and was telling them: "Herd together, as sheep herd together and follow what the shepherd direct them to do." He cried: "O ye Quraysh, do not kill Muhammad. Capture him and let him know what he has committed!" Quzmān resisted him, striking him with a sword on his neck, as a result of which I could see his lungs!'"

[36] The four front teeth, two in the upper jaw and two in the lower jaw, are called *thanāyā* [central incisors], the four next to them, two in the upper jaw and two in the lower jaw are called *anyāb* [lateral incisors], and the four teeth next to those, two in the upper jaw and two in the lower jaw, are called *rubā'iyyāt* [cuspids or eye teeth].

[37] 'Allāmah Sayyid Sharaf al-Dīn 'Āmulī says in his book *al-Naṣṣ wa al-Ijtihād*, p. 254, that when Khālid Ibn Walīd saw how few of the Prophet's archers remained, he attacked and killed them. Then, along with his companions, he targeted the rest of the Prophet's companions. His fighters now felt more courageous and started to fight the Muslims loyal to the Prophet. They fought and killed seventy of the bravest of the Prophet's men, such as Asadullāh wa Rasulih (God's and His Messenger's Lion), Ḥamzah Ibn 'Abd al-Muṭṭalib. Some others were wounded, and the rest ran away. On that day, the Prophet fought the enemies courageously. He fired all the arrows he had. As already mentioned, the curved part of his bow broke and his bowstring snapped. His face was injured and his lower eye tooth was broken, and his lip was split when Ibn Qamī'ah bested him with his sword.

[38] It is mentioned in *I'lām al-Warā*, p. 92, that at the Battle of Uḥud they asked the Prophet: "Why do you not curse this fold?" He replied: "O God, guide my people, because they know not." Ibn Qamī'ah, who was one of the disbelievers, threw a handmade weapon at the Prophet, and his sword fell from his hand, and he said to the Prophet: "Take this attack from me. I am the son of Qamī'ah." The Prophet simply said: "May God humiliate you." 'Utbah Ibn Abi Waqqāṣ struck the Prophet so severely that it caused his mouth to bleed, and then Abdullāh Ibn Shihāb threw a stone him, hitting him on the elbow.

[39] See Wāqidī, *al-Maghāzī*, vol. 1, pp. 243–44.

[40] *al-Maghāzī*, vol. 1, p.247.

[41] Sayyid Sharaf al-Dīn 'Āmilī narrates in his book *al-Naṣṣ wa al-Ijtihād*, p. 254, from of Ibn Athīr, *al-Kāmil*, that when the people began saying: "Muhammad has been killed, Muhammad has been killed," almost everyone wondered what to do, so the only thing they could do was to run away. The first man who knew the Prophet [was still alive] was Ka'b Ibn Mālik, who called out at the top of his voice: "O ye Muslims! Glad tidings to you, here he is, God's Messenger is alive, he has not been killed!" [The Prophet] signaled to him to listen [so as not to alert the enemy]. And on p. 255, Ibn Athīr explains that after the enemy attacked, killed Ḥamzah, and mutilated his dead body, Abu Sufyān looked down upon the Muslims, and called out three times: "Is Muhammad among you people?" The Holy Prophet said to those closer to him not to answer Abu Sufyān! Then, Abu Sufyān said:

أنشدك الله يا عمر أقتلنا محمداً؟ قال عمر اللّهمّ لا وانه ليسمع كلامك.

"O Omar, I adjure you by God, did we kill Muhammad?" Omar answered: "By God, never! He now hears whatever you say!" Here, we see Omar clearly disobeying the Prophet, warning the enemy at the very moment when the Prophet was in danger.

[42] Wāqidī, *al-Maghāzī*, vol. 1, pp. 321–22.

[43] In his *Tārīkh*, vol. 2, p. 521, Ṭabarī explains: "As Abu Sufyān looked down onto the Holy Prophet and the Muslims while making for them, the Prophet beseeched God:

ليس لهم أن يعلونا. اللهمّ إن تُقتَلْ هذه العِصابةُ لا تُعبَد

'It is not for them to better us. O God, if this group is killed, You will not be served.' Then the Prophet called his companions to him and they all started to throw stones at them on the mountain until they all came down and scattered."

[44] Wāqidī, *al-Maghāzī*, vol. 1, p. 295.
[45] He says in the footnote: "According to one h[adith]: Omar and Othman." However, Balādhurī, quoting Wāqidī, only mentions Othman, and not Omar; see *Ansāb al-Ashrāf* (Egypt: Dār al-Ma'ārif), vol. 1, p. 326.
[46] This is a place between Mecca and Medina. Ibn Sikkīt says: "It is a location on the way from Medina to Mecca; from there to Medina is twenty-eight miles." *Mu'jam al-Buldān* (Egypt: Maṭba'at al-Sa'ādah, 1324 AH), vol. 8, p. 153.
[47] Shuqrah is a place near Fayd among red mountains eighteen miles away from Nakhīl. It is a day's walk to the well of Sā'ib, and two days' journey to Medina, Nūr al-Dīn Samhūdī, *Wafā' al-Wafā*, vol. 2, p. 330.
[48] Wāqidī, *al-Maghāzī* vol. 1, pp. 277–78.
[49] *al-Maghāzī*, vol. 1, p. 238.
[50] *al-Maghāzī*, vol. 1, p. 237.
[51] Ṭabarī, in his *Tārīkh*, vol. 2 pp. 519–20, relates via his chain from Suddī, who said: "Ibn Qamī'ah Ḥārithī—who is one of the sons of Ḥārithi Ibn 'Abd Manāt Ibn Kanānah—went to the Prophet and targeted him with a stone and broke his nose and eye tooth, and he injured him on the face and distressed him. His companions left him; some reentered Medina and some climbed the mountain and remained there. The Prophet began calling: 'To me, God's servants, to me, God's servants.' Thirty men gathered to him and started passing before him. No one but Ṭalḥah and Sahl Ibn Ḥunayf stood firm."
[52] Omar Ibn Khaṭṭāb was Khālid Ibn Walīd's cousin. See, Abul Faraj Shāfi'ī, *al-Sīrat Ḥalabiyyah* (Egypt: Maṭa'ah Muhammad Ali Ṣabī', 1351–1353 AH), vol. 3, p. 224; *Tārīkh Abu al-Fidā'*, vol 7, p. 115.
[53] Wāqidī, *al-Maghāzī*, vol. 1, p 237; Shaykh Ṭabarsī says in *I'lām al-Warā*, p. 90: "As Khālid Ibn Walīd, along with some disbelievers, went to the mountain trail and found it to be quiet, he went to Abdullah Ibn Jābir and killed him. He then attacked the Muslims with the sword from behind. The Muslims ran away, and the cursed Satan called out: 'There, Muhammad is killed!' It was when the Prophet of God was gathering some Muslims together further away, and was telling them: 'O people! Here I am, I am the Prophet among you, where are you running? God has promised we will be victorious, so do not run away!' The Muslims heard what the Prophet said but they did not care what he was saying. Satan's shouting was so loud that it could be heard by the people in Medina. Upon hearing what Satan said, Fatimah cried out, so all the Hāshimite women left Medina and accompanied Fatimah to Uḥud."

[54] Ṭabarī, *Tārīkh al-Umam wa al-Mulūk* (Egypt: Dār al-Ma'ārif), vol. 2, p. 517; Abu al-Fidā' Ibn Kathīr Dimashqī also narrates this hadith in *al-Bidāyah wa al-Nihāyah*, vol. 4, p. 34.

[55] Ibn Athīr mentions it in *al-Kāmil*, vol. 2, pp. 156–57.

[56] It is well explained in the book *al-Naṣṣ wa al-Ijtihād*, p. 248 that Anas Ibn Naḍr heard from those who had run away from the battle. Omar and Ṭalḥah were also among them, saying: "We wish there were someone among us who would go to Abdullah Ibn Ubayy in Medina and ask him for an assurance of immunity from Abu Sufyān for us!"

[57] *Tārikh Ṭabarī*, vol. 2, p. 520.

[58] Wāqidī, in *al-Maghāzī*, vol. 1, p. 280, says: "They invited us and we went and saw that Omar Ibn Khaṭṭāb was sitting amid a group of the Muslims. In that state, Anas Ibn Naḍr Ibn Ḍamḍam, the uncle of Anas Ibn Mālik, was passing by them, so he asked: 'Why are you sitting here?' They said: 'The Prophet has died.' He said: 'So how do you want life after his death? Stand up, do something and die, as he has died!' Then he started fighting the enemies until he was killed. Omar said to his companions: 'I have found this man so strong in belief that I am sure he alone is enough to rise up as a whole nation in the resurrection!' After he was killed, they noticed seventy wounds on his face, which made him difficult to recognize. It was only his sister who later recognized him by his shapely fingers and clean white teeth." Ibn Athīr also narrates this incident in his *Kāmil*, vol. 2, p. 156.

[59] *Tārīkh Ṭabarī*, vol. 2, p. 522. Similarly in *al-Sīrat Ḥalabiyyah*, vol. 1, p. 240 [Ḥalabī] says that those who fled the battle were Othman Ibn 'Affān, Walīd Ibn 'Aqabah, Khārijat Ibn Zayd, and Rifā'at Ibn Mu'allā, who said about him that:

أقاموا ثلاثة أيام ثم رجعوا إلى رسول الله، فقال لهم رسول الله: ذهبتم فيها عريضة.

"He stayed for three days there, and then returned to the Prophet. He told them: 'You have traveled far and wide in [the land]!'"

[60] Ibn al-Athīr al-Jazarī tells the whole story of Mu'āwīyah Ibn al-Mughīrah in *Kāmil al-Tawārīkh* (Beirut), vol. 2, p. 165. He explicitly states that it was [al-Mughīrah] who lopped off Ḥamzah's nose and mutilated him.

[61] It should be Ruqayyah, because Umm Kulthūm married Othman after Ruqayyah, and her death was in 9 AH. The historians, as well as Majlisī in *Biḥār al-Anwār* (Kompānī, 1302 AH), vol. 6, pp. 707–8, explain in detail that prior to marrying to Othman, Ruqayyah had married 'Utbah, and Umm Kulthūm 'Atīq, who were the sons of Abu Lahab, before Islam spread. However, before the marriages were

consummated, pursuant to Abu Lahab's instructions, both his sons divorced them. Then Othman married Ruqayyah in Medina. She had a son named Abdullah, who at the age of six was pecked in the eye by a rooster and died soon thereafter. After Ruqayyah, Othman married Umm Kulthūm, who died in the year 9 AH.

[62] Ibn Athīr, *al-Nihāyah*, vol. 1, p. 258 says that a ḥimārah is a three-legged stool made of rough wood to hang a leather waterskin on to keep it cool.

[63] Abu Abdullah Zarqānī, *Sharḥ Mawāhib al-Ladunnīyyah* (Beirut: Dār al-Ma'rifah, 1291 AH), vol. 2, p. 70 says: "Ḥamrā' al-Asad is a way–station some eight or ten miles away from Medina, on the left-hand side of the road, on the way through Dhu al-Ḥulayfah.

[64] Waqidī, *alMaghāzī*, vol.1, pp. 333–34.

[65] Ibn Abi al-Ḥadīd, *Sharḥ Nahj al-Balāghah* (Egypt: Dār Iḥyā' al-Kutub al-'Arabiyyah, 1378 AH), vol. 15, pp. 46–47.

[66] Ya'qūb Kulaynī, *al-Kāfī* (Maṭba'at Ḥaydariyyah), vol. 3, Kitāb al-Janā' z, Bāb al-Nawādir, hadith 8, pp. 251–53.

[67] This means Othman. The hadith says: "his uncle, Mughīrah," but it seems wrong, so we have it as "his cousin."

[68] Majlisī, *Biḥār al-Anwār*, vol. 6, p. 516, says that Ibn Athīr in *Kāmil al-Tawārīkh* narrates about the Battle of Ḥamrā' al-Asad: "On the way to this battle, the Prophet encountered Mu'āwīyah Ibn Mughīrah Ibn Abi al-'Āṣ and Abi Ghirrah Jumḥī. Abi Ghirrah was the same man who was captured at the battle of Badr by the Muslims, but when he went to the Prophet begging to be freed, he said: 'I am poor; I have a big family,' and the noble Prophet forgave him and advised him not to fight against the Prophet and Muslims anymore and not to help the disbelievers against the Prophet. In any case, at the Battle of Uḥud, he followed the disbelievers to fight against the Muslims! When the Muslims captured him and took him before the Prophet, he said: 'O Prophet, have mercy upon me.' The noble Prophet stated: 'A believer is never stung twice from a den!' So he commanded his companions to kill him. Mu'āwīyah was the same man who cut off Ḥamzah's nose and mutilated him. Then when he was returning to Mecca, he lost his way, and the next morning went to Othman Ibn 'Affān's house. When Othman saw him, he said: 'You almost killed yourself and me.' He replied to Othman: 'You are the my closest relative, so I have come here to ask for your help to keep me with you here at night.' So Othman let him enter his house and gave him a place."

From here on, Majlisī narrates the hadith as we have, and narrates it from Ibn Athīr, saying at the end: "Ibn Abi al-Ḥadīd narrates this hadith the same way and says: 'They found him eight miles away from Medina, and Zayd Ibn Ḥārithah, Ammār Ibn Yāsir, fired so many arrows at him that his body was torn and he died on the spot. He was the maternal grandfather of 'Abd al-Malik Ibn Marwān.' Here ends the quote from Ibn Abi Ḥadīd." Majlisī says: "This incident was the very reason why Othman killed the Prophet's daughter. The full account is given in what follows." Here ends the statement by Majlisī.

According to my most humble opinion this crime by Othman on Mu'āwīyah's behalf was not the first and only one. Mas'ūdī, in *al-Tanbīh wa al-Ashrāf* (Cairo: Maktabat al-Sharaf al-Islamiyya, 1357 AH), pp. 232–33, says: "When Mecca was conquered, the Prophet commanded Ibn Akhtal, Abdullah Ibn Sa'd Ibn Sarah, and , Habābah to be killed, and Abdullah Ibn Sa'd Ibn Sarah was Othman's maternal brother, and he was one of the scribes of the revelation who became a disbeliever and joined the disbelievers of Mecca. When the Prophet commanded him to be killed, Othman hid him in his house and some time later brought him to the Prophet, asking for asylum for him. The Prophet paused for a while and then agreed, and when Othman went away, the Prophet said to those in his presence: 'I delayed for a while waiting for one of you to stand up and behead him!' One of the Supporters (Anṣārs) said: 'Then why did you not hint it to us?' The Prophet stated: 'A prophet never kills anyone with a single hint.' Thus, from this narration we understand the unlawfulness of random killing in Islam. Abdullah Ibn Sa'd Ibn Sarah is the same man whom Othman honored and appointed as governor of Egypt during his term."

[69] Majlisī narrates this hadith from Kulaynī in *Biḥār al-Anwār* (Kompānī), vol. 6, in the section "The life and times of the children of the noble Prophet," pp. 709–10; ibid., p. 709; and in vol. 8, p. 215, the section:

كفر الثلاثة ونفاقهم وفضايح أعمالهم

(The unbelief and hypocrisy of the three and an exposé of their deeds), quoting from Rāwandī, *al-Kharā'ij wa al-Jarā'iḥ*, from a hadith that is narrated with the same meaning and in the same style.

[70] *Usd al-Ghābah* says in the biographical note on Abu Ṭalḥah that he was Zayd Ibn Sahl Ibn Aswad Ibn Ḥarām Anṣārī Khazrajī, who took part in the Battles of Badr and 'Aqabah. He also distinguished himself at the Battle of Uḥud. He protected the Prophet by all means, and defended him by firing arrows at the enemies. He shielded him with his chest, and said: "My neck instead of your neck and my soul instead of your soul!" The Prophet used to say: "Abu Ṭalḥah's battle-cry was louder and better than a hundred men's!" The Prophet made him and Abu 'Ubayd Jarrāḥ brothers, and he was always with the Prophet. He was the husband of Umm Salīm, the mother of Anas Ibn Mālik.

[71] Abdul al-Husayn Amīnī, *al-Ghadīr* (Dār al-Kutub al-Arabiyyah), vol. 3, p. 24; *al-Rawḍ al-Unuf*, vol. 2, p.107.

[72] Wāqidī, *al-Maghāzī*, op. cit. vol. 1, pp. 278–79.

[73] *al-Maghāzī*, vol. 1, p. 279; Ibn Abi al-Ḥadīd narrates these three narrations in *Sharḥ Nahj al-Balāghah*, vol. 15, pp. 21–22; Ibn Athīr Jazarī, *al-Kāmil* (Beirut), vol. 2, p. 158 says that some of the Muslims including Othman Ibn 'Affān and some others fled and reached A'waṣ. They stayed there for three days and then went to the Prophet. When he saw them, he said: "You traveled far and wide in [the land]!"

[74] Othman's crimes are not limited to fleeing from battle, giving refuge to Mu'āwīyah Ibn Mughīrah, who had mutilated Ḥamzah, and beating his wife Ruqayyah to death. His other faults included (secretly) giving refuge and then bringing Abdullah Ibn Abi Sarḥ, his milk-brother, to Medina. Ṭabarī and Ibn Athīr say in their chronicles, in the section on Othman's caliphate: "When during Othman's caliphate opposition to him increased, and people criticized him for many matters, he sought the counsel of Marwān Ibn Ḥakam and Mu'āwīyah. They kept telling him to send the army to conquer Africa, so people would be busy with something and not have enough time to interfere with his government! They told him: 'If you send the people to fight, they will have no other worry than grooming their horses and the lice crawling on their backs!'" Moreover, Ṭabarī, Ibn Athīr, and Ibn Abdul al-Birr, the author of *al-Istī'āb*, narrate in the biographical notes on Abdullah Ibn Abi Sarḥ: "Othman sent an army under the supervision of Abdullah Ibn Abi Sarḥ to Africa. When Abdullah had conquered Africa, Othman gave all the land-tax revenue from there to Abdullah, without giving anyone else a share.

Abdullah was the very man who had embraced Islam but then apostatized and became an unbeliever, so the Prophet ordered his death. When the Prophet set out for Mecca, he commanded his companions to kill him even if he was hanging onto the curtains to the Ka'bah. Contrary to what the Prophet commanded, Othman gave him a place to hide in Mecca. And then when Mecca was captured by the Muslims, Othman took him to the Prophet to ask for asylum for him. The Prophet said nothing, expecting one of his companions to attack and kill him. Later, Omar asked the Prophet why he did not signal to someone to kill him. The Holy Prophet answered: 'It is not permissible for us the messengers to give surreptitious looks.'"

[75] It is summarized from *al-Mīzān fī Tafsīr al-Qur'an*, vol. 4, pp. 43–54.

[76] *Sharḥ Nahj al-Balāghah*, vol. 15, p.22; Ibn Abi al-Ḥadīd, *Sharḥ Nahj al-Balāghah*, vol. 11, p. 100 mentions a hadith from Faḍil Ibn 'Ayāḍ about Omar similar to this one; Wāqidī, op.cit, vol. 1, p. 271 says: "Ya'qūb Ibn Muhammad narrated for us from Mūsā Ibn Ḍamrah Ibn Sa'īd, saying about his father: 'They brought Omar, as a gift, several mantles, and one of them was wide and large. One of those about him said: "It is better for you to send it to Ṣafiyyah, the daughter of Abu Ubayd, who became Abdullah Ibn Omar's wife. That is because she is a young girl and has not married Abdullah yet. This material is fair and precious." Omar said: "I will send it to someone who deserves it; she is Umm 'Ammārah Nasībah, the daughter of Ka'b. I heard the Prophet say: 'At the Battle of Uḥud, wherever I turned, I saw that Umm 'Ammārah was standing there to protect my life!'"'" This narration is similar to the previous one.

[77] One of the proofs that Omar and Othman fled is the Shi'a belief attributed by some to Wāqidī because in many places in his book he does not accord Omar and Othman their usual place of honor [among Sunnis]. For example, in his book he names Othman and Omar, or Omar, or Othman, and numbers them among those who fled at the Battle of Uḥud. Dr. Marsden Jones, who has written a preface to *al-Maghāzī* by Wāqidī, says on page 18: "For example, in the manuscript we have and have chosen as the primary source for our work, we find a column where he mentions the names of all those fled at the Battle of Uḥud beginning with these words: 'Those who fled at the Battle of Uḥud include So-and-So, Ḥārith Ibn Ḥāṭib, Tha'labah Ibn Ḥāṭib, Sawād Ibn Ghazyah, Sa'īd Ibn Othman, 'Aqabah Ibn Othman, Khārijah Ibn 'Āmir who joined the nation and Aws Ibn Qayzī.'

However we see that Ibn Abi al-Ḥadīd, instead of 'So-and-So' explicitly names them as Omar and Othman; Balādhurī quotes Wāqidī as saying Othman without mentioning Omar. It is quite clear that in the original handwritten manuscript edition Wāqidī names either both Omar and Othman or one of them as being among those who fled at the Battle of Uḥud. However, the copyist did not accept this being said about Omar or Othman so he replaced both names or one of them with So-and-So! Indubitably Wāqidī's original manuscript fell into Shi'a hands, they read his manuscript and believed he was definitely Shi'a." Here ends Jones's statement.

[78] In his book *al-Imam Ja'far al-Ṣādiq*, p. 21, Mustshār 'Abd al-Ḥalīm Jundī says: "...And at the Battle of the Trench a serious tumult was raised. It was when the disbelievers entered a narrow part of the ditch and forced their horses ahead, and Ali Ibn Abi Ṭālib, along with a few brave companions, blocked their exit at the other end. 'Amr Ibn 'Abd Widd, wanting to be remembered, cried out: 'Is there anyone to fight with me?' Ali met his challenge, and 'Amr told him: 'I do not want to fight with you because of the relationship between your father and me!' Ali insisted. So 'Amr dismounted his horse, and they circled each other. Ali quickly prevailed, killing him; then seeing he had been killed, his companions fled on their horses."

[79] SR: The Prophet was paraphrasing from Qur'an 3:153 and 33:10. Hence God and His Messenger have spoken the truth.

[80] SR: The compensatory *'umrah*, i.e., to make up for the aborted one when the Treaty of Ḥudaybiyyah was signed.

[81] Wāqidī, *al-Maghāzī*, vol. 2, p. 602; Shaykh Mufid narrates in *al-Irshād* (lithograph), p. 82 that when Mecca was conquered, the Prophet besieged Ṭā'if, and the siege lasted for more than ten days. The Prophet sent Ali to smash all the idols. Ali smashed the idols and then returned to the Prophet. When the Prophet saw him, he said *Allahu akbar* (God is too great to be described), took him by the hand, and spoke to him at length confidentially. So Omar Ibn Khaṭṭāb approached them and said: "O Prophet, without our knowledge, are you speaking to him confidentially and leaving us out!" The Prophet said: "It was not I who was speaking to him confidentially. It was God." Omar turned his face while saying:

هذا كما قلتَ لنا يوم الحديبيّة: لتدخُلُنّ المسجدَ الحرام إن شاء الله آمنين، فلم ندخله وصُددنا عنه.

"This is like when you told us on the day of Ḥudaybiyyah: 'God-willing, you will enter the Holy Mosque,' and we did not; we were prevented from doing so!" So the Prophet called out to him: "I did not tell you that you would enter it that year."

Concerning the Prophet whispering to Ali there are eight Sunni hadiths on page 526 and eighteen Shi'a hadiths in Hāshim Baḥrānī, *Ghāyat al-Marām* (Tehran: lithograph, 1372 AH), p. 527.

[82] Ibn Abi-al-Ḥadīd, *Sharḥ Nahj al-Balāghah*; op.cit, vol. 15, p. 25; Ibn Abi al-Ḥadīd has explained the battle of Uḥud in detail in that volume on pp. 3–60.

[83] Mālik Ibn Anas, *Muwaṭṭa'* (Egypt: Dār Iḥyā' al-Kutub al-Arabiyya), ed. Muhammad Fu'ād 'Abd al-Bāqī, vol. 2, *The Book of Jihād*, the section on *al-Shuhadā fi Sabīl Allah* (The Martyrs on God's Path), pp. 461–62, hadith 32; Suyūṭī, *Tanwīr al-Ḥawālik fi Sharḥ al- Muwaṭṭa'* (published in the margin of *Muwaṭṭa'*), vol. 2, p. 18.

Muhammad Ibn Omar Wāqidī narrates a similar hadith with some addition in his *al-Maghāzī*, vol. 1, p. 310. He says Ṭalḥah Ibn Ubaydullah, Ibn 'Abbās, and Jābir Ibn Abdullah said: "The Prophet performed the funeral prayer for the martyrs of Uḥud and said: 'I bear witness that they are all [martyrs and will go to Heaven].' Then Abu Bakr said: 'O Prophet, are these groups not similar to us? They are Muslims and so are we, and they have taken part in *jihād* and so have we.' The Prophet answered: 'Yes, but they did not get any rewards or wages for their struggles; now I wonder what you are innovating in your religion!' Hearing what he said, Abu Bakr wept and asked: 'Will we outlive you?'" Further, Wāqidī has added in *al-Maghāzī*, p. 309: "The Prophet said about Ḥamzah and the other martyrs of the battle of Uḥud:

أنا الشهيد على هؤلاء يوم القيمة

"'I bear witness to [the happy ending of] these people on the Day of Resurrection!'"

[84] Mullā Ali Muttaqī mentions a hadith similar to this one in Ḥisām al-Dīn Muttaqī, *Kanz al-'Ummāl* (Ḥaydarābād: Dār al-Kutub al-Islamiyya, 1378 AH), vol. 11, p. 179, hadith 31122 from the Holy Prophet.

[85] Mālik, *Muwaṭṭa'*, vol. 2, p. 461.

[86] *Tanwīr al-Ḥawālik*, vol. 2, p. 18.

[87] SR: Not inherently, but rather as taught to him by God by direct revelation or via Gabriel.

[88] Shaykh Mufīd narrates via his unbroken chain in *al-Amālī* (Qum: Jāmi'at al-Mudarrisīn, 1403 AH), pp. 37–38 from Ibn Abi Malīkah, from 'Āyisha, saying: "I heard the Prophet say:

إنّي على الحوض أنظر من يرد عَلَيّ منكم وليُقطَعَنّ برجالٍ دُوني، فأقولُ: يا ربّ أصحابي أصحابي، فيُقال: إنّك لا تدري ما عَمِلوا بعدَك؛ إنّهم ما زالوا يرجعون على أعقابهم القهقرى.

"'Verily, at the Pool, I will look at those of you coming to me, men will be cut off from me, and I will say: "My Lord! My companions! My companions." But the reply will come: "You know not what they have done after your death. They are still turning on their heels facing forward!"'" Majlisī, in the commentary, says: "Know that most Sunnis believe that all the Prophet's companions were just. It is said [in the alternative] that that they are just the same as everyone else. It is said [in another alternative] that they were just the same as everyone else until civil wars broke out between Ali and Mu'āwīyah, However, after this event, no one delving into this case will be accepted. The Mu'tazilites say: All the companions were just, except those who fought against Ali. This is rejected. The Imamiyyah say: The companions are just like everyone else; some of them were just, some were hypocrites, corrupt and in error; in fact most of them were like that. I do not believe you would have any doubt after seeing the narrations from both Sunni and Shi'a that are indubitable in that they share the same meaning, confirming the correctness of this opinion." Here ends what blessed Majlisī says. Shaykh Muhammad Jawād Mughniyah says in *al-Shi'a Wa al-Tashayyu'* (Beirut: Dār al-Kutub al-Lubnānī), p. 13, that a prophetic hadith says: "On the day of resurrection, Muhammad will see most of his companions enter Hell, and when he asks the reason why, he will be told: 'They turned on their heels still facing forward after your death!'" (*Kitāb al-Jam' bayn al-Ṣaḥiḥayn*, hadith 267); *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 144 and vol. 8, p. 151 says: "The Prophet said to his companions: 'You will follow the traditions of those before you, handspan by handspan and arm's length by arm's length.'" *Ṣaḥīḥ al-Bukhārī*, vol. 7, p. 209 and *Ṣaḥīḥ al-Muslim*, section "The Pool," say that the Prophet said: "On the Day of Resurrection, I will see they bring my companions to the left, and I will ask where they are being taken. They will say: 'Where to?' The reply will come: 'To Hell, by God.' Then I will say: 'O my Lord, these are my companions!' The reply will come: 'You know not what they innovated after your death!' I will say: 'To Hell with whoever made any change after my death. I do not think any more of them would be safe than would be untended livestock'"; *Sunan Tirmidhī, Kitāb al-Īmān, Musnad Ahmad Ibn Ḥanbal*, vol. 3, p. 120, and *Sunan Ibn Mājah*, section on *fitnah*, vol. 2, hadith 3993 say that the Prophet stated:

ستفترق امتي إلى ثلاث وسبعين فرقة، كلها في النار إلا فرقة واحدة.

"My nation will be divided into thirty-seven sects, all of which but one will go to Hell."

[89] It is seen very often in Sunni books that the two Shaykhs were present at the pleasing pledge (Bay'at al-Riḍwān) and the promise "God is pleased with the believers" refers to them, so they will go to Heaven. We discussed this fully and said: first of all, the pleasure was temporary and circumstantial. Going to Heaven depends on not deviating and constantly pleasing [God]; it cannot be attained by one who sins and goes astray! Secondly, the hadith that we narrated from the Prophet of God, in vol. 10 of *Knowing the Imams*, Lessons 142–48, from *al-Mustadrak* by al-Ḥākim, where God says to Omar:

اعملوا ماشئتم إنّه بما تعملون بصير.

("Do what you like; surely He sees what you do"): this precludes them from going Heaven. Now we must say: Both the Shi'a and Sunni agree unanimously that Abdullah Ibn Ubayy, the chief of the hypocrites, was a sinner, so his abode is Hell, even though he made the pleasing pledge (Bay'at Riḍwān) and pledged allegiance to the Prophet of God. If the pledge made in Ḥudaybiyyah under the tree was the criterion for going to Heaven, he should also go to Heaven!

Ayatollah Sayyid Sharaf al-Dīn 'Āmilī says in *al-Naṣṣ wa al-Ijtihād*, 2nd edition, p. 153, in the text and the footnote: "At the beginning of Dhu al-Qa'da, in the year 6 A.H., the Prophet set off on *'umrah* with the Migrants and Supporters. There were one thousand four hundred of them altogether. They included Mughīrah Ibn Shu'bah and Abdullah Ibn Ubayy Ibn Sallūl. They both pledged allegiance to the Prophet of God there, under the tree." On page 156 he says: "All of them—one thousand four hundred of them including the refuge of the hypocrites Ibn Sallūl—pledged to support the Prophet until their deaths. Only one person—Jadd Ibn Qays Anṣārī—did not pledge.

[90] The most learned Egyptian scholar, Rayyah says in his most important book *Aḍwā' 'alā al-Sunnah al-Muhammadiyyah*, pp. 295–96 that Shāfi'ī says: "This is the most authentic book, after the Qur'an"; Dihlawī in *Ḥujjat Allah al-Bālighah* says: "There are three first-class hadith books: *Muwaṭṭa'*, *Ṣaḥīḥ Bukhārī*, and *Ṣaḥīḥ Muslim*. The second-class ones include *Sunan Abi Dāwūd*, *Tirmidhī*, and *Sunan al-Nisā'ī*; the third class includes the *Musnads* and compilations made before Bukhārī and Muslim, during their time, and after their time; but they contain authentic, good, known (*ma'rūf*), strange (*gharīb*), irregular (*shādhdh*), and objectionable (*munkar*), wrong, correct, confirmed, and inverted hadiths. The major task of the knowledge of hadith is to discuss and criticize the hadiths categorized under the second level."

In *Tanwīr al-Ḥawālik*, Suyūṭī narrates Qāḍī Abu Bakr 'Arabī as saying: "The original source is *al-Muwaṭṭa'*, and Bukhārī is the second source. Mālik narrated one hundred thousand hadiths, but only chose ten thousand of them. He then checked them against the Qur'an and Sunnah [as practiced], reducing them to five hundred hadiths—that is hadith with a chain of narration (*musnad*). It is given in the book of *Ibn al-Hibāb* that Mālik used to check those hadiths against the Qur'an and Sunnah, checking them against the narrations and traditions, until he had reduced them to five hundred hadiths." There is another narration saying: "After the Qur'an, there is no more authentic book than *Muwaṭṭa'*. I have not found any book with more reward than Mālik's on the earth. I have not found any book closer to the Qur'an than Mālik's book. So there is no more useful book than *Muwaṭṭa'*, except for the Qur'an. Some people categorize it as *Ṣaḥīḥ* (see Zarqānī's explanation on *Muwaṭṭa'*, vol. 1, p. 9). Any hadith that is narrated by a companion from the Prophet, the chain of which is cited, is called a *hadith musnad*. A *hadith mursal* is a hadith with an incomplete chain, i.e. with a successor (*tābi'ī*) narrating directly from the Prophet. A *hadith mawqūf* is words or a deed attributed to a companion, irrespective of whether the chain of transmission is complete or incomplete. A *hadith marfū'* is that in which a companion quotes the Prophet." (Shaykh Mahmud Abu Rayyah)

[91] Ibn Abi al-Ḥadīd explains the Battle of Uḥud in detail in *Sharḥ Nahj al-Balāghah*, vol. 15, pp. 3–60.

[92] Mīr-Khānd, *Rawḍat al-Ṣafā* (lithograph), vol. 2; Shaykh 'Abbās Qumi, *Safīnat al-Bihār* (Najaf: Maṭba'at al-'Ilmiyya, 1355 AH), vol.1, p. 412, says: "This is what the Prophet prayed for, for the nation: 'Oh God, guide this nation; they are ignorant and do not know the truth!'"

[93] *Sharḥ Nahj al-Balāghah*, vol. 15, p. 5.

[94] Ibid. vol. 15, pp. 17–18.

[95] Ibid. vol. 15, p.4; Ibn Hishām mentions it in *al-Sīrah*, vol.3, p. 597; Mīr Khānd states it in *Rawḍat al-Ṣafā* (lithograph), vol. 2; Ṭabarī mentions it in his *Tārīkh*, vol.2, p. 515; Wāqidī mentions it in *al-Maghāzī*, vol. 1, p. 320. After citing this verse, he says by way of commentary: "This is all about those who fled at the Battle of Uḥud."

[96] *I'lām al-Warā bi A'lām al-Hudā*, p. 91.

[97] *Sīrah Ibn Hishām*, vol. 3, p. 611.

[98] Muhammad Ibn Ismā'īl Bukhārī, via his chain from 'Āyishe , narrates in his *Ṣaḥiḥ* (Egypt: Amīrīyya Bulāq, 1312 AH), vol. 6, section on the Prophet's illness, from the book of *al-Nabī*, p. 10, that the Prophet on his deathbed called Fatimah to him and told her something in secret. Fatimah burst into tears, and then the Prophet called her closer to him and said something softly to her. So Fatimah smiled, and we asked her why she had smiled. She said: "The Prophet told me: 'I will die from this illness,' so I cried, but before long he told me very softly that I would be the first one in his family to die and join him."

[99] *I'lām al-Warā bi A'lām al-Hudā*, p. 143; Shaykh Mufīd also narrates this episode in *al-Irshād*, (1364 AH), p. 173. Ibn Sa'd mentions it in *al-Ṭabaqāt*, vol. 2, p. 193 via his chain from Ibn 'Abbās; After the verse of *When God's victory comes* (110:1) was revealed, the Prophet called Fatimah to him and told her: "The news of my death has just come to me." Fatimah says: "I began crying; then the Prophet told me: 'Do not cry, because you will be the first one in my family to join me.'" Fatimah says: "I laughed and the Prophet stated:

اذا جاء نصر الله والفتح وجاء اهل اليمن وهم أرق أفئدة والايمان يمان، والحكمة يمانية.

"*When God's victory comes*...The people of Yemen arrived, and they are more tender-hearted. Faith is Yemeni and wisdom is Yemeni. Get ready to travel to your Lord by praise, glorifying, and commendation, for He is indeed most Merciful and Forgiving."

[100] Ali Ibn 'Īsā Irbilī, *Kashf al-Ghummah* (lithograph, 1294 AH), p.9.

[101] Jalāl al-Dīn Suyūṭī, *Sharḥ Shawāhid al-Mughnī* (Beirut: Lajnat al-Turāth al-Arabi) vol. 1, p. 398; it should be known that Ibn Hishām, the author of *Mughnī al-Labīb'*, cites this couplet in the section *rubba* (perhaps).

[102] In Mufid, *Amālī*; it means "to cry."

[103] In Mufid, *Amālī*; it means "to delay."

[104] Suyūṭī, *Sharḥ Shawāhid al-Mughnī*, vol. 1, p.398.

[105] Ibid. vol. 1, pp. 395–98.

[106] *al-Ghadīr*, vol. 7, p. 346 from Qasṭalānī, *Sharh Ṣaḥiḥ al-Bukhārī*, vol. 2, p. 227; *al-Mawāhib al-Ladunniyyah*, vol. 1, p. 48; *al-Khaṣā'is al-Kubrā*, vol. 1, pp. 86 and 124; *Sharh Bahjat al-Maḥāfil*, vol. 1, p. 119; Abul Faraj Ḥalabī Shāfi'ī, *al-Sīrat al-Ḥalabiyyah* (Egypt: Majma'at al-Azhar, 1382 AH) vol. 1, p. 125; Zaynī Dahlā, *al-Sirat al-Nabawiyyah*, published as footnotes to *al-Sīrat al-Ḥalabiyyah*, vol. 1, p. 87; *Ṭalabat al-Ṭālib*, p. 42.

[107] Good evidence that the Prophet only stopped the recitation of Abu Ṭālib's poetry and recited this verse to draw the Muslims' attention

to the fact that those companions who wanted to seize power were apostates and unbelievers.

There are many verses in the Qur'an about the lofty status of the Holy Prophet and the true believers, e.g. verse 29, chapter 48 Sūrat al-Fatḥ:

محمدٌ رسول الله والّذين معه أشداء على الكفار رُحَماءُ بينهم تَرَاهم رُكّعاً سُجّداً يبتغون فضلاً من الله ورضواناً سيماهم في وجوههم من أثر السّجود.

Muhammad is the Messenger of God, and those who are with him are strict to the disbelievers, but merciful among themselves. You can see them bowing down, falling down prostrate, seeking the Bounty and approval of God. Their mark is on their faces from the effect of prostrating (48:29); as well as the verse in Sūrat 47 that says:

والذين آمنوا وعملوا الصالحات وآمنوا بما نزّل على محمد وهو الحقّ من ربّهم كفّر عنهم سيّئاتهم وأصلح بالهم.

And those who believe and do honourable deeds, and believe in what is revealed to Muhammad—which is the Truth from their Lord—He absolves them of their sins and sets right their affairs (47:2). So why else would the Prophet recite the verse that he did, i.e. about the companions' apostatizing and becoming unbelievers after his death, instead of any of these?

[108] Everything that Mīr-Khānd says here, in *Rawḍat al-Ṣafā*, Mīr-Khānd also says in *Ḥabīb al-Sīyar*, vol. 1, p. 419; he also says: "The Shi'a scholars believe that the reason why the companions opposed his writing his will was that the Prophet wanted to confirm in writing Ali's appointment as his successor after him. This sentence in *Kashf al-Ghummah* makes the matter clearer: 'The Prophet selected his successor and one of them said: "The Master of Mankind errs in delirium, and I believe that Abu Bakr was correct and was not delirious having appointed Omar as successor."'"

[109] Sulaym Ibn Qays relates in his book (Najaf), p. 13, from Ibn 'Abbās, who said: "I heard a hadith from Ali Ibn Abi Ṭālib, the meaning of which I did not understand. I heard him say:

ان رسول الله أسرّ إليّ في مرضه وعلّمني مفتاح ألف باب من العلم يفتح كلّ باب ألف باب. وإني لمجالس بذي قار في فسطاط عليّ وقد بعث الحسن وعمّاراً يستنفران النّاس اذ أقبل عليّ عليه السلام فقال: يا ابن عباس! يقدم عليك الحسن ومعه أحد عشر ألف رجل غير رجل اورجلين. فقلت في نفسي: إن كان كما

قال فهو من تلك الألف باب. فلما أظلّنا الحسن بذلك الجند استقبلتُ الحسن، فقلت لكاتب الجيش الذي معه أسماؤهم: كم رجل معكم؟ فقال: أحد عشر ألف رجل غير رجل او رجلين.

"'On his deathbed, the Prophet told me something in secret, and he taught me the key to a thousand doors, each door opening a [further] thousand doors. I was sitting in Ali's encampment at Dhi Qār. It was when he had sent Hasan and 'Ammār to rally the people [to fight against Mu'āwīyah]. In the meantime Ali came into the tent and said: "O 'Abbās! Before long, Hasan is coming to you with eleven thousand fighters, less one or two." I thought if the army was as he said it was it would be from one of those thousand doors [of knowledge]. Then, when Hasan came into sight with that army, I welcomed Hasan, and then I asked the army registrar who had all their names: "How many men are there with you?" He said: "Eleven thousand, less one or two!"'"
110

وقَرْنَ فِي بيوتكنّ ولا تَبَرّجْنَ تبرّج الجاهلية الاولى

And remain in your houses and do not display your finery with the display of the former [Age of] *Ignorance*. This [part of this] verse addresses the wives of the Holy Prophet. The Prophet was alluding to 'Ayishe and to the fact that it was not appropriate for her to fight and ride camels on the battlefield and to be the chief of the army! That is, he said: "Sit at home and do not go out on a whim, in pursuit of power and your old grudge against Ali!"

111 Sayyid Sharaf al-Dīn 'Āmilī has addressed some important issues in his excellent book *al-Naṣṣ wa al-Ijtihād*, pp. 93–95: "Firstly, Fatimah al-Zahrā is of the same rank and status as Mary, the daughter of Amram, and concerning this, there is a hadith cited by Ibn 'Abd al-Birr in *al-Istī'ab* (Egypt: Maktabat al-Nihḍah, 1380 AH) and some other senior scholars: 'Once when Fatimah was ill in bed, the Prophet went to see her and asked: "O my darling! How do you feel today?" Fatimah answered: "I feel bad, and I have nothing to eat." The Prophet said: "O my dearest, are you not content to be the chief of all the women of all the worlds?" She said: "O father, then where is Mary, the daughter of Amram?" He said: "She was the chief of all the women of her time, but you are the chief of all the women of all times. Remember that I have married you to a man who is the Master in this world and the hereafter..."'

Secondly, Fatimah has a higher rank than Maryam. This is confirmed by the Shi'a Imams and scholars, as well as Sunni scholars like

Taqī Sabkī, Jalāl al-Dīn Suyūṭī, Badr, Zarkashī, Taqī Miqrīzī, Ibn Abi Dāwūd, and Manāwī, according to Nabahānī in *al-Sharaf al-Mu'abbad*, p. 59. Thirdly, Fatimah, Maryam, Khadījah, and Āsiyah are the best women in Heaven as per Imam Ahmad (Ahmad Ibn Ḥanbal Shaybānī), quoting from Ibn 'Abbās, in *Musnad* (Beirut: Dār al-Ṣādir), p. 293, vol. 1; Abu Dāwūd as per the biographical note on Khadījah in *al-Istī'āb*; and Qāsim Ibn Muhammad as per the biographical note on Zahrā also in *al-Istī'āb*. Fourthly, Fatimah and those other three great women are the best ladies in all the worlds. Abu Dāwūd relates this narration according to the biographical note on Khadījah in *Istī'āb* via a chain from Anas. 'Abd al-Wārith Ibn Sufyān also narrates it as per the biographical notes on Zahrā and Khadījah in *al-Istī'āb*. Fifthly, Fatimah is the chief of all believing women or the chief of all the women in this community. Bukhārī narrates this hadith in his *Ṣaḥīḥ*, vol. 4, p. 64, as does Muslim (Ibn al-Ḥajāj al-Qushayrī) in *Ṣaḥīḥ* (Egypt: Dār iḥyā' al-Kutub al-Arabiyya, 1374 AH), vol. 2, chapter on Fatimah's virtues; the author of *al-Jam' bayn Ṣaḥīḥayn*, the author of *al-Jam' bayn al-Ṣiḥāḥ al-Sittah*, Imam Ahmad, *Musnad*, vol. 6, p. 282, *Ḥadīth Zahrā*; biographical note on Zahrā, Muhammad Ibn Sa'd's *al-Ṭabaqāt*, vol. 8; also in *al-Ṭabaqāt*, vol. 2, section titled 'What did the Prophet say on his deathbed?' Here we quote from Bukhārī from the last page of the book on asking for permission to enter. In *Ṣaḥīḥ*, vol. 4, it is said: 'Mūsā related to us from Abu 'Awānah, from Firās, from 'Āmir, from Masrūq, [who] said: "Umm al-Mu'mīnīn, 'Āyisha narrated to us, saying: 'All we, the wives of the Prophet, were sitting together with the Prophet and none of us was absent. At that time Fatimah approached and by God, her gait was exactly like the Prophet's. When the Prophet heard her, he welcomed her, saying: "Welcome, my daughter." Then he had her sit to his right or to his left. Then she was happy, but then she began weeping profusely, and when he saw her grief, he made her happy again, for she was smiling. It was I out of the Prophet's wives who told Fatimah: "There! Out of all us, the Prophet has chosen you to speak to and to tell you his secret, but you are crying!" Then, when the Prophet stood up I asked her: "What was the secret that he revealed it to you?" Fatimah said she would not reveal the Prophet's secret. When the Holy Prophet passed away, I asked her: "Would you please tell me what that secret was?" Fatimah said: "Surely, I will let you know it now. The first secret with which he entrusted me was that Gabriel used to come to him once a year, except this last year he came twice, so he gathered that his death was approaching.

He said: 'You, Fatimah, be patient and always have trust in God, because I was a good example to you and will also be in the future!' That is why I cried and you noticed it. However, when the Prophet saw me cry, he revealed to me the second secret; he said: 'O Fatimah, are you not content to be the chief lady for this nation and the believers?' That is why I laughed."""" It must be mentioned that Sayyid Sharaf al-Dīn Āmilī narrates this hadith in another book titled *al-Kalimat al-Gharrā' fi Tafṣīl al-Zahrā* (Najaf: Maṭba'at al-Nu' mān), pp. 242–43.

[112] *Rawḍat al-Ṣafā* (lithograph), vol. 2, section on the demise of the Prophet of God; moreover, Mīr-Khānd mentions it in *Ḥabīb al-Sīyar*, vol. 1, pp. 419–22 where his condition at the time of his death has been explained in detail.

[113] Shaykh Mufīd narrates via his chain in *al-Amālī*, pp. 49–50, from Marwān, that Othman said: "When people pledged allegiance to Abu Bakr, Ali, Zubayr, and Miqdād went to Fatimah's house and resisted going out. Omar Ibn Khaṭṭāb said: 'Set the house on fire upon them!' Zubayr kept guard against them with his sword in his hand. Abu Bakr cried out: 'Arrest this dog!' Almost everyone turned to Zubayr and he slipped, falling to the ground, his sword falling out of his hand. Abu Bakr commanded: 'Hit the sword against stones.' They did so and the sword broke. Ali came out of the house and headed for 'Āliyah (a district of Medina); on the way Thābit Ibn Qays Ibn Shammās came across to him and asked him: 'What is the matter, O Abu al-Hasan?' Imam Ali answered: 'They wanted to set my house on fire upon my head, and Abu Bakr is on the pulpit in the mosque and taking allegiance from the people. He does not prevent the people from setting the house on fire; he doesn't consider it to be a wrong thing to do!' Thābit Ibn Qays said to him: 'I will not leave you alone until I die for your sake.' So both of them returned to Medina and noticed that Fatimah was there in her house and there was no one with her. All the friends and relatives had already gone. She was all alone and saying:

لا عَهْدَ لی بقوم اسوأ محضراً منکم، ترکتم رسول الله صلی الله علیه و آله جنازةً بین أیدینا وقطعتم أمرکم بینکم لم تستأمرونا وصنعتم بنا ما صنعتم ولم تروا لنا حقّا.

"'I have never seen worse people present than you! You left God's Messenger as a corpse before us. You divided your government amongst yourselves, and did not consult us, and you did what you did to us and did not think we had any right!'"

[114] *Sharḥ Nahj al-Balāghah*, vol. 2, p. 19.

[115] Ibn Sa'd in *al-Ṭabaqāt*, vol. 2, pp. 248–50, narrates five hadiths under the title of "What the Prophet said about Usāmah Ibn Zayd to prepare his army to fight the enemy." One of them is this very hadith, and another one is the hadith that he narrates via his chain from 'Urwah Ibn Zubayr, which says: "The Prophet appointed Usāmah Ibn Zayd for the battle and commanded him and his army to mount the warhorses and go where his father, Zayd, and Ja'far had been killed. Usāmah and his companions got ready, set forth, and later set up camp on a site called Jurf for the army to stay. It was right then the Prophet fell sick, and after wrapping a kerchief around his head he set out for the mosque and said: 'O people! Let the army of Usāmah go forward to fight.' He repeated it three times. Then he left the mosque and entered his house, but due to his acute illness he fainted and passed away."

[116] See Ibn Sa'd's *al-Ṭabaqāt*, 1376 AH, vol. 2, p. 190.

[117] See Ibn Hishām Ḥumayrī, *al-Sīrat al-Nabawiyyah* (Beirut: Dar Iḥyā' al-Turāth al-'Arabī), vol. 4, pp. 299–300; *Tārīkh al-Ṭabarī*, vol. 2, p. 431.

[118] See *al-Ṭabaqāt* vol.2, p. 194.

[119] Good evidence that Ali was appointed as successor and Imam is that the Prophet never placed him under anyone else's command in any of the armies, and any army he sent, Ali he was its chief. In the army in which he appointed Abu Bakr and Omar as commanders, they ran away in the middle of the battle, and Ali was not there with them. However, the next day when the Prophet stated: "I am going to give the flag to someone who does not escape from the battle; a counter-striker, not a fleer, who loves God and His Messenger and whom God and His Messenger love." So he gave the flag to Ali, appointed him as commander, and placed Abu Bakr and Omar under his command. Nor was he under the command of Usāmah Ibn Zayd; when he sent the Migrants and Supporters in Usāmah's army, he did send Ali under Usāmah. It was because the Prophet wanted to make it clear that, apart from Ali, a youth of the age of seventeen or eighteen or nineteen was more capable than the rest to command the battle. Here we see how Ibn Abi al-Ḥadīd Mu'tazilī has praised the position of Imam Ali.

ولاكان في بعث ابن زيد مؤمرا عليه ليضحي لابن زيد مؤمرا
ولاكان يوم الغار يهفو اجنانه حذارا ولا يوم العريش تسترا
ولاكان معزولا غداة براءة ولا في صلاة ام فيها مؤخرا

فتى لم يعرق فيه تيم ابن مرة ولا عبد اللات الخبيثة اعصرا
امام هدى بالقرص آثر فاقتضى له القرص ابيض ازهرا
يزاحمه جبريل تحت عباءة لها قيل: كل الصيد في جانب الفرا

And he was not ordered on Ibn Zayd's mission so as to be under Ibn Zayd's command
And it was not his heart that was aflutter with fear on the day in the cave, and on the day under the shade it was not he who hid
And he was not dismissed on the morning of Barā'ah and he was not led in prayer as a follower
A hero in whom Taym Ibn Murrah did not take root nor did he worship the filthy Lāt at any time
An Imam of guidance, he put another first with a loaf (*qurṣ*) so the sun (*qurṣ*) went back for him, white and shining
Gabriel crowds him under the cloak to which it is said every game is inferior to the wild ass.

(This extract is from the second ode by Ibn Abi al-Ḥadīd, with commentary by Sayyid Muhammad, the author of *Madārik* (lithograph, n.d).

Here, Ibn Abi al-Ḥadīd says: "The Holy Prophet did not put the Imam under Usāmah's command in his army, but he did put Abu Bakr under Usāmah's command. At the time of the migration, Ali lay on the Prophet's bed [as a decoy] all through the night, and his heart was not full of fear, but Abu Bakr's was when he was in the cave. At the Battle of Badr when Ali killed thirty-five men single-handedly, and thirty-five more were killed by the Muslims with the help of the angels, Abu Bakr was hiding under the shade (*'arīsh*) that they had made for the Prophet. At the very moment, Ali was struggling openly among the army. When the first Qur'anic verse of Sūrat Barā'h (9:1) was revealed, the Prophet sent it with Abu Bakr to Mecca, but then dismissed him, giving the mission to Imam Ali. Ali is the person whom the Prophet placed under his Yemeni mantle along with Fatimah, Hasan, and Husayn on the day of the prayer duel (*Mubāḥalah*) with the Christians of Najrān. Gabriel also went with them and was pleased to be with them in one place."

[120] Sayyid 'Abd al-Husayn Sharaf al-Dīn 'Amilī explains in *al-Fuṣūl al-Muhimmah* (Najaf: Dār al-Nu'mān), p. 86: "The day when the Prophet equipped the army of Usāmah and then added some of the Migrants and Supporters such as Abu Bakr, Omar, Abu 'Ubaydah, Sa'd, and some others to the army was Wednesday, the 26th of Ṣafar, 11 A.H. The next day, the 27th of Ṣafar, he called Usāmah to him and stated: 'Now set out mounted for the land where your father was martyred and occupy that land. I have appointed you as commander-in-chief of the army.'

"The next day, the Prophet's illness worsened; he had high fever. On the other hand, he noticed that the army had delayed in setting off. He went to them and urged the fighters to go on, and with his own hands, he handed the banner of battle to Usāmah. On page 28 he says: 'The army of Usāmah failed to set forth until the tenth of Rabī' al-Awwal. Then on Monday, two days before his death, the Prophet wrapped a kerchief on his head, went out to the mosque, and delivered a sermon in anger, condemning Usāmah and his army for their dereliction of duty.

"On page 88 he says: 'On the 12th of Rabī' al-Awwal, when the Holy Prophet was lying ill in bed, Usāmah, along with Omar and Abu 'Ubaydah, returned to Medina.' Then he adds: 'This is according to Sunni writers. However the Shi'a believe that the Prophet died on 28th of Ṣafar.'"

[121] SR: Much is said about modesty in books on jurisprudence. For example it is deprecated to disrobe completely during coitus and also to look at one's spouse's genitalia. The older generations will recall this level of modesty during even the most intimate of acts and understand these words best. Note that certain rulings are also unique to the Infallibles. Though it is normally deprecated to look at another's genitalia it may be unlawful to do so if it is that of an Infallible.

[122] Ibn Abi al-Ḥadīd also narrates this hadith in his *Sharḥ Nahj al-Balāghah*, op. cit., vol. 2, p. 561, in the explanation of sermon 195. The sermon is about the Prophet enjoining the people to engage in *jihād*; the sermon also explains the Prophet's personality. It also relates the condition of his death and the angels being sent down. The sermon begins with:

ولقد علم المستحفظون من أصحاب محمد صلى الله عليه و آله: أنّي لم أردّ على الله وعلى رسوله ساعةً قطّ

"And indeed those companions of Muhammad—the peace and blessing of God be upon him and his descendants—who were the custodians (of Divine messages) know that I never disobeyed God or

His Messenger—the peace and blessing of God be upon him and all his descendants."

[123] Sayyid Hāshim Baḥrānī, *Ghāyat al-Marām* (Tehran: Dār al-Ṭibā'h Aliqulī Khān Qājār, 1372 AH), pp. 217–18, Shi'a hadith 1, Sayyid Baḥrānī narrating from Shaykh Ṣadūq via his unbroken chain from Ḥudhayfah Ibn Usayd [who] said: "I heard God's Messenger say: 'O ye people! I will be ahead of you and you will come to me at al-Ḥawḍ [the Pool], a pool as large as the distance between Buṣrā and Ṣan'ā' in which there are as many cupfuls of silver as there are stars (shining). I am asking you about my two precious things until you come to me at the Pool, so watch how you treat them after I am gone. The weightier precious thing is God's Book, one end of which is in God's Hand and the other end of which is in your hand, so cling to it and you will not go astray. And do not change with regard to my Household because the Subtle One, the All-Aware, has informed me that they will never separate until they come to me at the Pool. O ye companions! It is as if I am there at the Pool looking at which of you is coming to me; people will be prevented from reaching me and I will implore: "O Lord, they are of my kind and from my nation." The reply will come: "O Muhammad, have you realized what they have done?" Surely, they turned back after you died, turned back on their heels. Then he said: "I trust you to behave well towards my Family and my Household." Salmān then stood up and asked: "O God's Messenger! Who are going to be our Imams after you? Are they not from your Family?" So he replied: "The Imams after me are from my Family, as many of them as there are chiefs of the Israelites, nine from the loins of Husayn. God has given them my knowledge and understanding; so do not [try to] teach them, because they know better than you. Follow them because they are with the Truth and the Truth is with them.'"'"

[124] Sayyid Sharaf al-Dīn 'Amilī says in *al-Fuṣūl al-Muhimmah*, p. 90: "It is most likely that Usāmah was seventeen when the Prophet appointed him as leader of the army." Others say: "He was eighteen, nineteen, or even twenty years old." No one claims that he was over twenty. The Prophet chose that brave young man as a response to those who were aggressors and were arrogant, to bring them to their knees, to teach them a lesson, curb them, and dissuade them from contesting the leadership! However, they were quite aware what the Prophet thought about them. That is why they immediately condemned Usāmah's position as the commander of the army, and secondly, they made him delay in leaving the town.

And to make matters worse, they did not march forth from Jurf until the Prophet joined them there! Moreover, they tried to bring down the flag that was already hoisted, and then to bring down Usāmah from his position given him by the Holy Prophet; lastly, they made many fighters disobey Usāmah. It is for these five reasons that they preferred their own personal judgment and opinions to following the Prophet's orders prescriptively."

[125] Shaykh Mufīd narrates in *Amālī*, op. cit, p. 212, via his chain from Zayd Ibn Ali Ibn al-Husayn, from his father who said: "The Prophet was seriously ill in bed and was nearly dying. He rested his head on the lap of Umm al-Faḍl while was unconscious. One of Umm al-Faḍl's teardrops fell on his face, and he opened his eyes and said: 'O Umm al-Faḍl, why are you crying?' Umm al-Faḍl answered: 'Your time is nigh, and you have told us that you are dying! So if the leadership is going to remain with us, please let us know, but if it is going to be with someone else, recommend us to him.' The Prophet stated: 'You will be weak after me without having anyone to help you.'"

[126] Mufīd, *Irshād* (lithograph), pp. 97–101; (manuscript), pp. 165–71, section 52.

[127] Ibn Sa'd Hāshimī Baṣrī, *al-Ṭabaqāt al-Kubrā* (Beirut: Dār al-Ṣādir, 1378 AH), vol. 2, p. 204: The Prophet's visit to the Baqī' to ask for forgiveness for the dead, and for the martyrs; *Tārīkh Ṭabarī* (Istiqāmah), vol.2, p. 432; Ḥākim, *Mustadrak*, vol. 3, p. 52.

[128] In *Tārīkh Madina* (Qum: Dār al-Fikr, 1410 AH), vol. 1, p. 87, Ibn Shu'bah al-Namīrī al-Baṣrī (173–262 AH) narrates via his chain from Abdullah Ibn 'Amr Ibn al-'Āṣ, from Abu Muwayhibah, who said: "It was in the middle of the night that the Prophet woke me up and told me: 'I have been inspired to pray and ask for forgiveness for the dead in the Baqī' graveyard.' So he and I set out for the graveyard. When we reached there he recited: 'Peace be upon you, O people of the graves!' Then he asked for forgiveness for them and said: 'O Abu Muwayhibah, I was given the choice of taking the key of treasuries of this world and eternity or meeting my Lord in the Hereafter and then residing in Heaven.' I suggested: 'May my father and mother be made your sacrifice! Take the treasuries of the world and eternity, then Heaven!' He replied: 'No, by God, O Abu Muwayhibah. I have chosen to meet my Lord and [to go to] Heaven.'"

[129] Ḥākim Nishaburi, *al-Mustadrak 'alā al-Saḥīḥayn fi al-Ḥadith* (Ḥaydarābād Kan), vol. 3, p. 56.

[130] In *al-Ṭabaqāt*, vol. 2, p. 232, Ibn Sa'd says in Ibn Shihāb's narration:

"He said: 'Fatimah Zahrā told the wives of the Prophet it was too hard for the holy Prophet to go to the different houses of his wives, so she asked them to let him move from Maymūnah's house to 'Āyishe's chamber.'"

[131] *Tārīkh al-Ṭabarī*, vol.2, p. 433; Ibn Sa'd narrates a similar hadith in *al-Ṭabaqāt*, vol. 2, pp. 231–32; Ibn Hishām narrates it in *al-Sīrah* (Beirut), vol. 1, p. 298.

[132] The term

هَلُمَّ

(*halumm*) in Arabic means "come here"; it is an intransitive verb that is sometimes used transitively, as in

هَلُمَّ شُهَداءَكُم

"Bring your witnesses." It is in the category of noun-verb words that are used as singular, plural, masculine, and feminine.

[133] Shaykh Mufīd also narrates this hadith exactly as it is in *al-Amālī* (Jāmi'at al-Mudarrisīn), pp. 36–37, via his chain from 'Ubaydullāh Ibn Abdillah Ibn 'Atabah, from Ibn 'Abbās. The only small difference is that after the word

بعده

("after him") is

أبدا

("forever"), and instead of

قرّبوا

("bring") is

قوموا

("leave"). And the phrase

لا تأتوه بشيء

("do not bring him anything") is added to Omar's words. And Majlisī says in the commentary: "The Prophet's asking for a shoulder bone and ink to write his will and Omar's stopping him has been related in different words but via so many routes as to be indubitable (*mutawātir bi al-ma'nā*). Bukhārī and Muslim narrate it in their *Ṣaḥīḥs*, and some other Sunni narrators include it in their authentic collections. Bukhārī mentions it in various places in his *Ṣaḥīḥ*, one of which is on page 2 of the beginning of that book."

[134] *Ṣaḥīḥ al-Bukhārī* (Cairo: Bulāq Press), Kitāb al-'Ilm, vol. 1, p. 3; (Miṣriyyah), vol. 1, pp. 22–23; (Dār Iḥyā' al-Kutub al-'Arabiyyah) with commentary by Sanadī, vol. 1, pp. 32–33.

[135] *Ṣaḥīḥ Bukhārī*, Kitāb al-Jihād wa al-Sīyar, the section titled *Jawā'iz al-Wafd* (Cairo: Bulāq), vol. 4, pp. 69–70; (Othmaniyyah), vol. 2, p. 117; (Dār Iḥyā' al-Kutub al-'Arabiyyah), vol. 2, p. 178.

The rest of the hadith says: "Ya'qūb Ibn Muhammad says: 'I asked al-Mughīrah Ibn 'Abd al-Raḥmān where the Arabian Peninsula (Jazīrat al-Arab) was. He answered: "Mecca, Medina, Yamāmah, and Yemen."' Ya'qūb said: 'Arj is the beginning of Tihāmah.'"

[136] *Ṣaḥīḥ Muslim* (Cairo), vol. 2, pp. 15–16, and (Beirut), researched by Muhammad Fu'ād 'Abd al-Bāqī, vol. 3, pp. 1257ff., hadiths, 20, 21, and 22. The meaning of the phrase

سکت عن الثالثة

is that Ibn 'Abbās avoided revealing it, and the meaning of

انسیتها

is that Sa'īd Ibn Jarīr was caused to forget it.

[137] It is said in *Miṣbāḥ* that a tablet is a wooden page or parchment; when something is written on it, it is called a *lawḥ*, and *dawāt* is a pot with ink in it to write.

[138] The third hadith we quoted from Bukhārī is also cited by Ibn Athīr Jazarī in *al-Kāmil fi al-Tārīkh* (Beirut: 1385 AH), vol. 2, p. 32; in *al-Bidāyah wa al-Nihāyah*, vol 5, p. 227, Abu al-Fidā' Dimashqī quotes the hadith that we quoted from the *Ṣaḥīḥ* of Muslim, but he quotes it from both Muslim and Bukhārī. The first hadith that we quoted from Muslim and Bukhārī he also quotes it from Muslim and Bukhārī.

[139] It may be an allusion to their causing him trouble.

[140] According to the narration of Mullā Ali Muttaqī Hindī in *Kanz al-'Ummāl* (first edition), vol. 3, p. 138.

[141] *al-Ṭabaqāt al-Kubrā* (Beirut), 1376 A.H. vol. 2, pp. 242–45: Reference to the note the Prophet wanted to write for the nation on his deathbed.

[142] We have quoted mostly from Shaykh Mufīd, *al-Irshād*, here, and the Sunni hadiths from Bukhārī and Muslim. The late Ayatollah Ḥājj Sayyid Muhsin Jabal 'Āmilī mentions them in his book *A'yān al-Shi'a* (Damishq, Maṭba'at Ibn Zaydūn, 1363 AH), vol. 2, pp. 226–32.

Sayyid Ibn Ṭawūs mentions most of these hadiths in *al-Ṭarā'if* (Qum: Khayyām, 1400 AH), pp. 431–35, under the title "Omar stopped the Prophet from writing his will," quoting from Muhammad Ali Māzandarāni, *Asbāb Nuzūl Qur'an*, from Ḥamidī, *al-Jam' bayn al-Ṣaḥiḥayn*, from *Musnad Ahmad Ibn Ḥanbal*, and from *Ṣaḥīḥ Muslim* and *Ṣaḥīḥ Bukhārī*.

He himself, under the pen-name of 'Abd al-Mahmud, several times condemns Omar for his stopping the will from being written, causing all the disagreement and all the battles and murders, and above all causing the nation to stray after the death of the Prophet.

[143] *Sharḥ Nahj al-Balāghah*, vol. 2, p. 20.

[144] Even Bukhārī narrates the phrase "so Omar said," which we have quoted from *The Book of Medicine*, the chapter on things said by a sick person. The same hadith is cited in the same way in the book on the Prophet, in the section on his illness (*Bulāq*), vol. 6, pp. 9–10.

[145] *al-Irshād*, p. 97.

[146] *al-Ṭabaqāt*, vol.2, p. 194

[147] Is it conceivable that those present in the session forgot the Prophet's testamentary instructions? And above all, they have been admired for their intelligence and good memories. Indeed they would memorize long odes after only having read them once, and they memorized lengthy sermons without misremembering any of them. Now, is it possible for such clever people to forget the third sermon of the Holy Prophet!? Of course not. It was only the politics of the tyrannical ruler that made them do so, the very politics that were manipulated by the mean and witless companions. Without any doubt, the Prophet's last testamentary instruction, referred to by the narrator, was confirmation of the Master of the Faithful's appointment as the Prophet's immediate successor.

[148] *Ṣaḥīḥ al-Muslim*, vol. 3, p. 1258, comment no. 4.

[149] *Sharḥ Nahj al-Balāghah*, vol. 3, p. 114, lines 27–28

[150] There are seventeen hadiths narrated via Sunni routes in *Ghāyat al-Marām*, pp. 595–620 about Omar Ibn Khaṭṭāb's audacity toward the Prophet, stopping him when he was going to write his last will and confirm Ali's appointment as his immediate successor and caliph: eight of the hadiths are from Ibn Abi al-Ḥadīd in *Sharḥ Nahj al-Balāghah*, seven from the author of *Sīyar al-Ṣaḥābah*, and two originally from the Shi'a: one from the book of Salīm Ibn Qays Hilālī and the other one from the author of *al-Ṣirāt al-Mustaqīm*.

[151] See *Knowing the Imams*, vol. 1, lesson 14, and vol. 7, lessons 91–93 and vol. 8, lessons110–15.

[152] Ahmad Amīn Miṣrī wrote a book towards the end of his life in which he resiles from all the accusations he had made against the Shi'a in *Fajr al-Islam* and *Ḍuḥā al-Islam*. In fact it is an indirect treatise of repentance to free him from guilt.

On page 12 he writes: "After the Qur'an, the model practices, customs, and traditions of the Prophet are most important. In fact, many people have tried to do away with the Sunnah and only act upon the Qur'an. This is absolutely wrong, because in the Sunnah there is much from the Prophet that explains the Qur'an." Then Ahmad Amīn gives a relatively lengthy explanation.

[153] Astonishingly, these verses were revealed about Abu Bakr and Omar, who raised their voices in the presence of the Holy Prophet and disputed. Sayyid Sharaf al-Dīn 'Āmulī, in his book *al-Naṣṣ wa al-Ijtihād* (2nd edition), pp. 196–97 says: "The reason these verses were revealed is that a group from Banī Tamīm went to the Prophet and asked him to appoint one of them as their Amir."

Bukhārī in his *Ṣaḥīḥ*, vol. 3, p. 127, in the commentary on Sūrat Hujurāt, narrates that Abu Bakr said: "'O Prophet, appoint Qa'qā' Ibn Ma'bad as their Amir.' He said it immediately, giving his opinion before the Prophet's. Next to him Omar said: 'O Prophet, rather appoint Aqra' Ibn Ḥābis, the brother of Banī Majāshi'!' Abu Bakr said: 'O Omar! You only wanted to be contrary to me, to wrangle, dispute and quarrel!' So both of them began disputing and raising their voices in the presence of the Prophet. Right then, God, glory to Him in the highest, revealed these verses. It was because of their hastening to voice an opinion before the Prophet and disputing in his presence."

Then Sayyid Sharaf al-Dīn comments on the verse

لاترفعوا أصواتكم فوق صوت النبيّ

saying: "God forbade them from saying anything that would give the impression they had any input to offer or had any weight with God or His Messenger because someone who raises his voice over someone else's considers himself to be of particular value and to have particular authority, and this is not permissible in the presence of the Prophet."

[154] 'Allāmah Sayyid Sharaf al-Dīn 'Āmilī in the [introductory] sermon to the book *al-Naṣṣ wa al-Ijtihād*, 1st edition, 1374 AH. p. 50, after referring to this verse as evidence in the footnote, says: "Ibn Mardawayh cites commentary on this verse saying that defying the Prophet here means defying him over Ali Ibn Abi Ṭālib's status; 'guidance' in *after the guidance has become clear to him* means Ali's status; 'Ayyāshī

cites something similar in his exegesis. Authentic narrations via the infallible family say that that path of the believers means their path."

[155] Ibn Abi al-Ḥadīd, *Sharḥ Nahj al-Balāghah*, vol. 2, p. 57, sermon 26. Omar said to Ibn 'Abbās: "We feared his young age and his love for Banī 'Abd al-Muṭṭalib."

[156] Ibn Abi al-Ḥadīd, *Sharḥ Nahj al-Balāghah*, vol. 2, p. 58, sermon 26. Omar said to Ibn 'Abbās: "O son of 'Abbās, the first one to delay your reception of this caliphate was Abu Bakr. Your tribe and relatives did not approve of your having both the caliphate and the Prophethood."

[157] Although Omar knew well that after the Prophet, Ali was the best human being, he took action to usurp the caliphate. Blessed Sayyid Ibn Ṭāwūs says in *al-Ṭarā'if*, p. 133, quoting from the Shāfi'ī jurist Ibn Maghāzilī's *al-Manāqib* (Tehran: Maktabat Islamiyyah, 1394 AH) via his chain from Nāfi', Ibn Omar's servant, saying: "I asked Ibn Omar, and I knew that, in such cases, his opinion was exactly the same as Omar's. 'Who is the best man after the Prophet?' Ibn Omar said: 'May you be motherless! What is your business with these kinds of questions?' Then he continued: 'I ask for God's forgiveness in this matter! The best man after the Prophet is one for whom whatever is lawful for the Prophet is lawful for him, and whatever is unlawful for the Prophet is unlawful for him.' I asked him who he was, then. He answered: 'He is Ali Ibn Abi Ṭālib. The Prophet ordered all his companions' doors to the mosque be blocked off except Ali's door, and then he told Ali: "In this mosque, whatever is permissible for me is permissible for you. You are my successor and heir; you are going to pay my debts, and fulfill my promises to the nation. You are going to be loyal to me and fight according to my Sunnah; whoever says he loves me but hates you is lying."'" This hadith is in Ibn Maghāzilī, *al-Manāqib*, p. 261; *Biḥār al-Anwār*, op. cit., vol. 39, p. 33.

[158] Ibn Ḥajar Ḥaythamī writes in *al-Ṣawā'iq al-Muḥriqah* (Egypt: Dār al-Ṭibā't al-Muhammadiyyah, 1375 AH), p. 75, toward the end of chapter 9 section 2: "The Prophet was seriously ill lying in bed in his room, and the room was full of the people. He stated: 'O people, it is almost time for me to be taken quickly, rushing me away. I have already said to you—I apologize—but I am leaving among you: the Book of my Lord, Mighty and Sublime is He, and my family, my Household.' He then took Ali's hand, raised it up, and said: 'This Ali is with the Qur'an and the Qur'an is with him. They will not separate until they come to me at the Pool...'" Sayyid Sharaf al-Dīn also cites this hadith in *al-Murāji'āt* (1st edition), pp. 15–16, quoting from *al-Sawā'iq*.

[159] Historians record Omar's discord and hypocrisy with regard to the peace treaty of Ḥudaybiyyah in various history books; this includes Bukhārī who writes of it in his *Ṣaḥīḥ*, vol. 2, p. 122, in the book on conditions, in the section on conditions for jihād.

Muslim also cites it in his *Ṣaḥīḥ*, vol. 2, in the section on the Ḥudaybiyyah peace treaty.

[160] *al-Sīrat al-Ḥalabiyyah*, vol. 2. p. 706, section on the Ḥudaybiyyah peace treaty.

[161] Sayyid Sharaf al-Dīn Āmilī says in *al-Naṣṣ wa al-Ijtihād* (2nd edition), p. 160: "Imam Ahmad, in his *Musnad*, cites from the hadith of al-Musawwar Ibn Makhramah and Marwān Ibn al-Ḥakam, and Ḥalabī cites verbatim in *al-Sīrah* as do many narrators, that Omar began objecting to the Prophet's statement. At that moment Abu 'Ubaydah Jarrāḥ told him: "O you the son of Khaṭṭāb, do you not hear what the Prophet is saying? We seek refuge in God from cursed Satan!" Ḥalabī and others say: "On that day, the Prophet said to Omar: 'O Omar, I am satisfied but you resist!'"

[162] We told the full story of 'Ubaydullah Ibn Ubayy in *Knowing the Imams* vol. 10, lessons: 142–48.

[163] For example the great learned Syrian Chief Justice of Aleppo, al-Shaykh Muhammad Mar'ī Amīn Ānṭākī, who embraced Shi'ism, has written a book titled *Why Have I Chosen the Madhhab of the Shi'a, the Madhhab of the Household*? I, the humblest [servant of God], have studied this book; it really is a most important book. Similarly Dr. Sayyid Muhammad Tījānī Samāwī, who is from Gafsa in Tunisia, has written a book titled *Then I Was Guided*; he explains therein his journey to the Ḥijāz and Iraq as well as his meeting with the Shi'a scholars and then how he went to Holy Najaf. He was most impressed with the words of the late Ayatollah Sayyid Muhammad Bāqir Ṣadr, who was martyred at the hands of the Bath Party. He then chose the Shi'a school after extensive research in authentic Sunni collections. I received this book just this year, and studied it from beginning to end. I have found it to be sweet water supported by evidence and proof—may God support him in his defense of the manifest *madhhab*!

[164] *Ṣaḥīḥ Bukhārī* (Bulāq), vol. 6, p. 12, the book about the Prophet, the section on his illness; Ibn Abi al-Ḥadīd cites this hadith in *Sharḥ Nahj al-Balāghah*, vol. 2, p. 51. Similarly, Maqrizī narrates it in *al-Nizā' wa al-Takhāṣum fi mā bayn Banī Umayyah wa Banī Hāshim* (Najaf: 1386 AH), p. 32, quoting from Bukhārī, from Zuhrī's hadith.

[165] i.e. you will be subjected to harassment and they will frighten you after three days. *Aqrab al-Mawārid* says:

"The people are slaves to the staff, meaning they fear harassment!" SR: "[They] are slaves of the staff" could also mean they are [persons] beaten by the staff. See Lane, *Arabic-English Lexicon*, vol. 5, p. 2120.

[166] Abu al-Fidā' Ibn Kathīr Dimashqī, *al-Bidāyah wa al-Nihāyah*, vol. 5, p. 227; Ibn Sa'd, *al-Ṭabaqāt* (Beirut), vol. 2, p. 245; Ibn Hishām, *al-Sīrat al-Nabawiyyah* (Beirut), vol. 4, p. 304.

[167] *Rawḍat al-Ṣafā* (lithograph), vol. 2, *The History of God's Messenger, Concerning the Sickness from Which the Prophet Died.*

[168] Ḥāfiẓ Abu Nu'aym Ahmad Ibn Abdullah Isfahani (d. 430 AH), *Ḥilyat al-Awlīyā'* (Egypt: Maṭba'at al-Khānjī, 1351 AH), vol. 1, p. 64; *Manāqib al-Khārazmī* (lithograph), p. 179, via his unbroken chain from Ibn 'Abbās, from the Prophet.

[169] *Ḥilyat al Awlīyā'*, vol. 1, p. 63, via his unbroken chain from the Prophet, who stated: "Call the Master of the Arabs for me!" He meant Ali Ibn Abi Ṭālib. 'Āyishe asked: "Are you not the Master of the Arabs?" He said: "I am the Master of all the sons of Adam, and Ali is the Master of the Arabs." Then when Ali came, he said to the Supporters: "O ye Supporters..."

[170] *Ḥilyat al-Awlīyā'*, vol. 1, pp. 65–66, via [the author's] unbroken chain from Mu'ādh Ibn Jabal, [who] said: "God's Messenger said: 'O Ali, I only surpass you through my Prophethood. There is no prophethood after me, but you surpass everyone in seven [characteristics], which none of Quraysh have. That is, you were the first of them to believe in God, you are the most loyal to God's covenant, you are the straightest in following God's command, you divide most equally, you are the fairest with the flock, you are the most perspicacious in judgment, and you are the most learned in God's sight.'"

[171] *al-Bidāyah wa al-Nihāyah*, vol. 5, pp. 227–28.

[172] In *al-Mīzān* vol. 18, p. 225, a hadith is narrated from Jalāl al-Dīn Suyūṭī, *Tafsīr al-Durr al-Manthūr* (Dār al-Ma'rifah, 1404 AH) saying that the above verse was revealed about 'Abd al-Raḥmān Ibn Abi Bakr. It tells the story of Marwān's sermon in Medina Mosque and the call to the people to accept Mu'āwīyah's appointment of Yazīd as his successor. 'Abd-al-Raḥmān Ibn Abi Bakr objected, so Marwān responded to him by asking him: "Are you not he who said: 'Fie upon you' to his parents?" 'Abd-al-Raḥmān responded to him [in turn] by asking: "Are you not the son of the cursed one—your father whom God's Messenger cursed?" 'Allāmah means to draw an inference from this verse, namely as it says:

against whom the Word became due, it can be understood from it that 'Abd al-Raḥmān's Islam was superficial, and it had no effect on him, so he is eternally damned to Hell and is one of the losers, unless we reject these hadiths about him, as his sister 'Āyishe did.

[173] Sayyid Murtaḍā 'Askarī is the grandson of the great Muḥaddith Mīrzā Muhammad Tehrani Sharīf 'Askarī, and 'Aqā Mīrzā Muhammad was my father, Sayyid Muhammad Ṣādiq's maternal uncle.

[174] The responses in the eleventh discussion, as given by Sunni scholars in defense of Omar's opposition to the Prophet writing his will, and the responses to them in turn, are from the important book Sharaf al-Dīn Āmilī's *al-Murāji'āt* (Ṣaydā: Maṭba'at 'Irfān, 1355 AH), pp 246–51, consultations 87–88. In 1329 AH/1911 CE, the late Ayatollah Sayyid Sharaf al-Dīn 'Āmilī had taken a trip to Egypt, and had had a long discussion with one of the shaykhs there called Shaykh al-Islam Salim al-Bishri, and after returning, they continued their discussion by means of letters. This noble book has been printed twenty times since then. The subjects of the book have been accepted by all, and many Sunnis have embraced Shi'ism after reading that book. This book is a very important work and is recommended to all to study.

[175] Related from the book of *al-Khaṣā'iṣ al-Fatimiyyah*, by Mīrzā Muhammad Bāqir Wā'iẓ Tehrani, who in turn quotes from Shaykh Ḥurr 'Āmilī.

[176] Some people believe that Sa'dī was a Sunni, and their most obvious evidence for this is that in one of his poems about Musta'ṣim, he calls him the Master of the Faithful! However most scholars consider him to be Shi'a; they believe he was practicing precautionary dissimulation when he wrote his poems about the [Abbasid] "caliphs." Qāḍī Nūrullāh Shūshtarī quotes the aforementioned five couplets in his book *Majālis al-Mu'minīn* (Tehran: Dār al-Ṭibā'ah Aliqulī Khān Qājār, 1399 AH), and he says that he had found them in an old manuscript of Sa'dī's poetry anthology (*dīvān*).

[177] *Ḥilyat al-Awlīyā'*, vol. 1, p. 65

[178] Ibid. pp. 65–75.

[179] Ibid. pp. 75–76.

[180] Ibid.

[181] Ibid, vol. 1, p. 77. Kulaynī narrates this hadith via two different chains in *Uṣūl al-Kāfi* (Ḥaydarī, n.d.), vol.1, p. 26, Kitāb al-'Ilm, the section on characteristics of scholars.

[182] *Ḥilyat al-Awlīyā'*, vol. 1, p. 77; Kulaynī also narrates this hadith in *Uṣūl al-Kāfi*, vol.1, p. 26, Kitāb al-'Ilm, the section on the characteristics of scholars.

[183] *Ḥilyat al-Awliyā'*, vol. 1, pp. 76–77.
[184] That is, they used to recite the Qur'an in *rak'ahs* of the night prayer, and after they finishing reciting, they would bow down and prostrate. This is how the night prayer is performed and the Qur'an is recited. We have written about it in detail in the book *Nūr Malakūt al-Qur'an*, vol. 3, pp. 217–22.
[185] This article by 'Allāmah M. H. Ṭabāṭabā'ī was published in *Quds* Newspaper (Mashhad: year 2), no. 549, on Wednesday the 15th of Rabī' al-Thānī, 1410 AH (1368 SH). However, unfortunately they have made the annual commemoration of the day he died according to the solar hijri calendar and not the lunar one, which is the true Islamic calendar. So his death was the 18th of Muḥarram al-Ḥarām, and not the 15th of Rabī' al-Thānī.
[186] From the book *Muṣībat al-Awlīyā'* by Ahmad Husayni Fīrūzābādī (Iqbal, n.d). He wrote the piece for Imam Husayn, and then added this part to it: "The soil of your Karbala is my prayer stone/I will not exchange this prayer stone for the seal of Solomon!"
[187] *Ḥilyat al Awliyā'*, vol. 1, p. 64.
[188] *al-Murāja'āt*, 1st edition, p. 287. The ode is by Hassan Ibn Thābit.
[189] Ibid., p. 287.
[190] Ibid., p. 286. The ode is by Abdullah Ibn Abi Sufyān Ibn Ḥārith Ibn 'Abd al-Muṭṭalib.
[191] Here, it means that Ali was of the same rank as the Prophet; they are twin branches that have grown out from a single root.
[192] *al-Mīzān fi Tafsīr al-Qur'an*, vol. 2, pp. 275–78.
[193] *Nahj al-Balāghah* (Egypt), ed. Muhammad 'Abduh, vol. 1, p. 265, sermon 45.
[194] *Biḥār al-Anwār* (Tahran: manuscript), vol. 92, p. 107.
[195] In almost all dictionaries the plural form of this Arabic word

قَدَح

is said to be

أقداح

as the word *asbāb* is the plural form of *sabab*; see *Miṣbāh al-Munīr* (Qum: Dār al-Hijrah, 1405 AH), *Lisān al-Arab*, and *Majma' al-Baḥrayn*.
[196] *Tafsīr Qummi* (Najaf, Maṭba'at Najaf), pp. 4 and 5, and vol. 92, pp. 102–3 from *al-Ghaybat* of Nu'mānī, p. 17.
[197] Buṣrā is a small village near Damascus, and Ṣan'ā' is a populous town with a great many trees and much green land; and here the Prophet means that the *Hawḍ* is very great, long, and wide; it covers all the area of Arabia, for Ṣan'ā' is in the east and Buṣrā in the north.

[198] *Tafsīr Qummi*, pp. 4 and 5, and vol. 92, pp. 102–3 from *Ghaybat* (Maktabat Ṣadūq), by Nu'mānī, p. 17.
[199] *Biḥār al-Anwār*, vol. 92, p. 106.
[200] *Biḥār al-Anwār* (Tahran: lithograph), vol. 92, p. 13; Shaykh Ṣadūq, *'Uyūn Akhbār* (lithograph, 1275 AH), vol. 2, p. 31. It must be known that the Arabic words

خَلَفَ يَخْلُفُ خِلَافَةً

mean the caliph and successors. It is said in *Ṣaḥīh al-Lughat* that the plural form of al-khalif is al-khalā' if; the general rule for it is as karimah and karā' im, and it has been said khulafā in the plural is not used except in the masculine. It has been narrated in a hadith that an Arab went to Abu Bakr and asked: "Are you the successor of the Prophet?" He said: "No, I am not." Then the Arab asked: "So what are you?" He said: "I am the caliph after him." Then Ibn Athīr says: "The word khālif is said to someone who has no benefit for the people. And some have said it refers to someone who commits too many offenses." Here, the author of *al-Nihāyah* says: "The caliphate of Abu Bakr was clear by the word khālif and he has said this sentence through his humbleness, when it was said to him 'You are the caliph of the Prophet.'"

In Jamāl al-Dīn Ibn Manzūr, *Lisān al-Arab* (Beirut: Dār al-Ṣādir, 1374–1376 AH), vol. 9, p. 89, this has been narrated from Ibn Athīr; And it is said in *Lisān al-Arab*, vol. 9, p. 91, in the left column, that it is in the hadith the Jews said:

لقد علمنا أن محمداً لم يترك أهله خلوفاً. اى لم يتركهن سدىً لا راعِيَ لهن ولا حامِي

"We have heard that Muhammad never leaves his family on its own, without guarding and looking after the members of the family."

"The Prophet advised people to look after his Household. He announced that they were going to be the Guardians, the Successors, and the Imams after him. That he had appointed them to teach people after his demise and to explain the true Islam. Therefore, the Household are the caliphs of the Prophet in the guardianship and the imamate. On the other hand, people are also the caliphs of the Prophet to protect the Household after the demise of the Prophet, similar to how the Prophet was protecting them. So this is the meaning of

فانظُروا كَيفَ تَخْلُفونى فيهما

"'Take care how you are going to care for those two weighty ones after me!' After the Prophet, the Household did their best to protect the religion of the Prophet until they lost their lives. On the other hand, some people opposed the caliphs of the Prophet and began fighting them! It is given in *Lisān al-Arab* (vol. 9, p. 89), in the right-hand column that: '...so it is benefitted by this explanation that, after the demise of the Prophet, the Household of his were the best among the people.'"

[201] *Ghāyat al-Marām*, p. 230, 49th hadith from the Sunni source.

[202] *Biḥār al-Anwār*, vol 92, p. 27; Abu Manṣūr Ibn 'Ayyāsh Salamī, *Tafsīr 'Ayyāshī* (Qum: Mṭba'ah 'Ilmī), vol. 1, p. 6.

[203] *Biḥār al-Anwār*, vol 92, p. 37.

[204] Ibid., p. 52.

[205] The word

تيه

in Arabic means aggression, and in some copies of *Biḥār al-Anwār*, instead of this word, the word

الإلبة

is used. And this word means "a tribal society," which gives way to enmity.

[206] *Biḥār al-Anwār*, vol 92, p. 52.

[207] See Sūrat 75 (*Qiyāmah*), verses 17 and 18; *Biḥār al-Anwār*, vol. 92 and 93; Ibn Shahr Āshūb, *al-Manāqib*, p. 41.

[208] *Ghāyat al-Marāmı*, pp. 229–30, hadith 46; Shaykh Mufid in *Irshād*, *Ḥadīth Ghadīr Khumm*; thereby it is fully enjoined to adhere to *Thaqal-ayn*.

[209] *Biḥār al-Anwār*, vol. 92,p. 80; Shaykh Ṭūsī, *Amālī*, vol. 2, p. 92; Sayyid Ḥāmid Husayn Hindī has mentioned this hadith in *'Abaqāt*, in the chapter of *Thaqalayn*, vol. 2, p. 645 from *Jawāhir al-'Iqdayn* by Samhūdī quoting Ibn 'Uqdah from Ja'far Ibn Muhammad Razzāz, and from Umm Salamah; it has also been narrated in Sulaymān Ibn Qundūzī Ḥanafī, *Yanābī' al-Mawaddah* (Istanbul: Mṭba'ah Akhtar, 1301 AH), p. 40, extracted in 'Uqdah by 'Urwat Ibn Khārijat from Fatimah,

[210] *Biḥār al-Anwār*, vol. 92, p. 80; *Amālī* of Ṭūsī, vol. 2, p. 120; *Ghāyat al-Marām*, p. 230, hadith 48 from the book of *Arba'īn*.

[211] *Biḥār al-Anwār*, vol. 92, p. 80; *Tafsīr Qummi*, p. 5.

[212] *Biḥār al-Anwār*, vol. 92, p. 96 and *Tafsīr 'Ayyāshī*, vol. 1, p. 16.

[213] In a part of a gloss he says: "It is like this in the original copy of *Biḥār*; in 'Ayyāshī, under this hadith, he has said: 'It is the same in both copies, as well as in *Biḥār al-Anwār*. And the copy of *Burhān*, vol. 1, p. 17, Muhammad Ibn Muhammad Ibn al-Hasan Ibn Ali has mentioned: "It must have been Muhammad Ibn al-Hasan Ibn Ali, which refers to Mahdi, the Qā'im of the time."'"

[214] *Biḥār al-Anwār*, vol. 92, p. 96; *Tafsīr 'Ayyāshī*, vol. 1, p. 16

[215] *Nahj al-Balāghah*, part of sermon 85 (Egypt); the gloss of Shaykh Muhammad Abduh, vol. 1, pp. 154–55.

[216] Shaykh Muhammad Abduh in a gloss on *Nahj al-Balāghah* says: "By saying two small things, he meant his two sons; it is said that they are his Household and the Leaders of the people. In the hadith, it is from the holy Prophet saying: 'I leave with you two weighty things: the Book of God and my Household.' This also means two weighty things."

[217] *Nahj al-Balāghah*, part of sermon 85 (Egypt), the gloss of Shaykh Muhammad Abduh, vol. 1, p. 189.

[218] SR: This is a clear allusion to Qur'an 11:17, and so to maintain consistency it has been translated in accordance with the author's interpretation of that verse, which in turn is consistent with exegetical hadiths narrated in both Sunni and Shi'a books. See *Knowing the Imams*, vol. 4, pp. 111–17. One aspect of Imam Ali's following the Prophet, as per this verse, is that the Imam also has insight from his Lord just as the Prophet does. This sermon delivered by the Imam corroborates this.

[219] *Nahj al-Balāghah*, part of sermon 92, ed. M. Abduh, vol. 1, p. 185.

[220] *Nahj al-Balāghah*, part of sermon 4, ed. Abduh, vol. 1, p. 38.

[221] *Nahj al-Balāghah*, part of sermon 102, ed. M. Abduh, vol. 1, p. 201.

[222] *Nahj al-Balāghah*, part of sermon 107, vol. 1, p. 215.

[223] Ibn Ḥajar Haytamī, *al-Ṣawā'iq al-Muḥriqah*, p. 142, end of the chapter on the attributes of the Household. The Sunni scholars have narrated this hadith through Ibn 'Abbās.

[224] *Nahj al-Balāghah*, part of sermon 142, ed. M. Abduh, vol. 1, p. 262.

[225]

احتجوا بالشجرة وأضاعوا الثمرة

"They reasoned about the tree but spoiled its fruit."

[226] *Nahj al-Balāghah*, part of sermon 1158, ed. M. Abduh's gloss, vol. 1, p. 368

[227] The term

النجباء

(*al-nujabā*) stands for a person approved by his character, manner, or speech, that is, it means the superb form of something, and the plural is

نجباء

(*nijabā*).

[228] The word

فَرَط

means a flag or banner, and it is used for directing; another meaning refers to a person who volunteers to search for water for his friend in the desert.

[229] *al-Ṣawā'iq al-Muḥriqah*, p. 142.

[230] Ibid, p. 90; in his *Tafsīr*, Tha'labī has narrated from Imam Ja'far al-Ṣādiq saying: "We are the same rope of God that the Almighty God has stated to adhere to and not be separated from." And when his grandfather ,Ābidīn recited this verse, he continued it up to the end.

[231] *al-Ṣawā'iq al-Muḥriqah*, p. 137.

[232] *Kanz al-'Ummāl* of Mullā Ali Muttaqī, vol. 1, p. 44, hadith 874, and (Ḥaydarabād, 1364), vol.1, p. 154.

[233] The book *al-Jam' bayn Ṣiḥāḥ Sittah*, part three, from the fourth part of the *Ṣaḥīḥ* of Abu Dāwūd, which is the book of Sunan, and from the *Ṣaḥīḥ Tirmidhī*, by means of their chains, has narrated from the Prophet saying:

إنّي تاركٌ فيكم الثّقلَين ما إن تمسّكتم بهما لن تضلّوا بعدي، أحدهما أعظم من الآخر، وهو كتاب الله، حبلٌ ممدودٌ من السماء إلى الأرض، وعترتي أهل بيتي، لن يفترقا حتّى يردا عليّ الحوضَ فانظروا كيف تخلفوني فيه.

"Surely I will leave you two most weighty things; if you adhere to them, you will not get lost; one of them is greater than the other and it is the Book of God. It is like a rope stretched from the sky down to the earth, and the other is my Household. They will not separate from each other until they come to me by the Kawthar [Pond in Paradise]; but see how you deal with!" Tirmidhī has narrated this hadith in his *Ṣaḥīḥ*, vol. 13, p. 200; Sayyid Ibn Ṭāwūs in his *Ṭarā'if*, p. 115; *al-'Umdah*, p. 36; *Biḥār al-Anwār* (Literature), vol. 23, p. 108.

[234] *Kanz al-'Ummāl*, vol. 1, p. 44, the section *I'tiṣām bi al-Kitāb wa al-*Sunnah, narrations 871 and 872 (Ḥaydarabād), vol. 1, p. 153.

[235] Ibn Maqāzilī by means of his chains has narrated it in different ways. One is: "The Prophet sated: 'I am indeed leaving with you two weighty things: one is the Book of God and the other one is my

Household; they are going to be together until they reach me by the Pond (Kawthar [in Paradise]).'"

[236] *Musnad Ahmad Ḥanbal*, vol. 5, pp. 182 and 189; Ṭabarānī in *Mu'jam Kabīr*, and *Kanz al-'Ummāl*, hadith 873, vol. 1, p. 44 and (Ḥaydarābād), vol. 1, p. 154.

[237] Ḥākim in *Mustadrak*, vol. 3, p. 148

[238] *Kanz al-'Ummāl*, hadith 944, vol. 1, p. 165.

[239] *Musnad* of Ahmad Ḥanbal, vol. 3, pp. 17 and 26, and *Kanz al-'Ummāl*, hadith 945, vol. 1, p. 47, and (Haydarabād), vol. 1, pp. 165–66.

[240] *al-Mustadrak ala al-Ṣaḥīḥayn*, vol. 9, pp. 109 and 533. In the first hadith he has extracted it and says: "According to the Shaykhs, this hadith is correct; they have not extracted it from anywhere." And he says in the second hadith: "The chain of this hadith is correct and those two have not been extracted from anywhere."

[241] *al-Murāji'āt*, p. 15 from *Mu'jam Ṭabarānī*; *Iḥyā' al-Mayyit* by Suyūṭī; *Arba'īn al-Arba'īn* of Nabahānī; and then he says: "You know that the sermon of the Prophet, on that day, was not only on this subject, because to one who says only these few sentences, they do not say: 'He gave us a sermon.' But surprisingly, the politics closed too many mouths and even this brief statement circulated everywhere—thanks and praise be to God."

[242] Ibn Ḥajar has mentioned in *al-Ṣawā'iq*, section five, the first part the Shi'a doubts, and then he answers the questions he raises in this section.

[243] *al-Sawā'iq al-Muḥriqah*, p. 89. [Ibn Hajar] says so at the end of the page by way of exegesis of the fourth of the verses in chapter 11, section one, on the Household's status and merits, i.e.

وقفوهم انهم مسئولون

Stop them! For they must be questioned (37:24).

[244] The term

اقصر

aqsara is a verb, and if it follows a transitive verb it means making shorter, for example when giving a command.

[245] *al-Ṣawā'iq al-Muḥriqah*, p. 135, in the section *Waṣiyyat al-Nabī. Al-Murāji'āt*, first edition, pp. 15–17. Then in the gloss in rejection of Ibn Ḥajar, he says: "You that admit these subjects, then do you take Ash'ari to be prior to others in the principles of religion? And how do they give priority in their hadiths to 'Imrān Ibn Ḥaṭṭān, who was from Khawārij, and in their *Tafsīr*, they mention Muqātil Ibn Sulayman Murji Mujassam, and in the ethics, they give them a high position? And how does it happen that in the caliphate of the Sunnis succeeding the Prophet, they take [the person whose position was like his brother] next, and reject the positions of the pure Household?"

[246] Ayatollah Husay Borujerdi, *Jāmi' Aḥādīth al-Shi'a*, vol. 1, introduction from page 29 to 52.

[247] The first edition of this book was in two volumes, in 1314 AD in India, and its second publication was in Isfahan (Mu'assesa Nashr Nafā'is Makhṭuṭā Isfahān, in the years 1379 and 1380 AH).

[248] The constant criticisms of the author of the book of *Ithnā 'Asharīyyah* are useless; it is like someone strikes another one with a sword but it does not injure him! Mīr Ḥāmid has used many figuratives in his writing—similar to that in *Ḥadīth Thaqalayn*, vol. 1, p. 7.

[249] It is published according to Suyūṭī's narration in the book *Iḥyā' al-Mayyit bi Faḍā'il Ahl al-Bayt*, which is in the margin of *al-Itḥāf bi-Hubb al-Ashrāf*, p. 247, hadith No, 23, extracted by Ibn Ḥajar Ḥaythamī in *Majma' al-Zawā'd* (Beirut: Dār al-Kutub al-Arabi, 1967), vol. 9, p. 163. The only difference is that after the word *thaqalayn*, he has put "that is."

[250] By means of the narration of Ja'ābī, Shaykh Abdullāh Ḥanafī has mentioned it in Ubaydullah Ḥanafī, *Arjaḥ al-Maṭālib* (Lahur), p. 337 by extracting it from Bazzāz and Dulābī in *'Aqabāt*, vol. 2, p. 581; *Yanābī' al-Mawaddah* p. 39 from Ja'ābī.

[251] *'Abaqāt al-Anwār*, the volume of *Thaqalayn* (Isfahan: Mu'assisah Nashr Kutub-e Makhṭūṭ, 1364-80 HS), vol. 2, p. 581, extracted from Bazzāz.

[252] *'Abaqāt al-Anwār*, vol. 2, p. 581 from Shams al-Dīn Muhammad Ibn 'Abd al-Raḥmān Sakhāwī Qāhirī Shāfi'ī, in the book of *Istijlāb Irtiqā' al-Ghuraf bi-Hubb Aqribā' al-Rasūl Dhawi al-Sharaf*, extracted by Isḥāq Ibn Rāhwayah, the teacher of Bukhārī, in his *Musnad*, and narrated by Dūlābī in the book *al-Dhurriyyah al-Ṭāhirah*.

[253] *Yanābī' al-Mawaddah*, Shaykh Sulayman Qundūzī Ḥanafī (Istanbul, 1301 AH), p. 39 from *Musnad Isḥāq* of Ibn Rāhwayah. He has said: "This chain is authentic"; Dūlābī has also narrated it.

[254] *Arjaḥ al-Maṭālib*, p. 1337 from *Musnad* of Isḥāq Ibn Rāhwayh; *Kanz al-'Ummāl*, vol. 1, p. 96; he has said that Ibn Jarīr had confirmed it and mentioned it in *Tahdhīb al-Āthār*.
[255] Ḥammu'ī, *Farā'id al-Simṭayn*, vol. 2, section 33, p. 147, with the extraction of Shaykh Ṣadūq Ibn Bābawayh; Ṣadūq has mentioned this hadith in his book *Ikmāl al-Dīn*, vol. 1, p. 138, in the middle of section 22; Sayyid Hāshim Baḥrānī has mentioned it in *Ghāyat al-Marām*, p. 215, hadith 29, by the Sunnis, from *Farā'id al-Simṭayn*.
[256] *Yanābī' al-Mawaddah*, p. 34, from *al-Manāqib* of , Āshub from the Ibn Shahr book of Sulaym Ibn Qays, on the Day of 'Arafāt, on a camel and in the Mosque of Khīf, and on the Day of Ghadīr, and the day of the demise of Imam Ali; it is narrated from the Prophet.
[257] *Yanābī' al-Mawaddah*, p. 35 from *al-Manāqib*, Ibn Shahr Āshub, from Abūdhar, who said: "The Master of the Faithful said to Ṭalḥah and 'Abd al-Raḥmām Ibn 'Awf and Sa'd Ibn Abi Waqqāṣ: 'Do you know that the Prophet said so?!' They answered: 'Yes, we know.'"
[258] *Yanābī' al-Mawaddah*, p. 39, narrated by Bazzāz.
[259] *Yanābī' al-Mawaddah*, p. 39, from Ibn 'Uqdah by means of Sa'd Ibn Ṭarīf, from Aṣbagh Ibn Nubātah, quoting Imam Ali, and from Abu Rāfi', the servant of the Prophet.
[260] *Yanābī' al-Mawaddah*, p. 38 from Abu Nu'aym, in *Ḥilyat al-Awlīyā'*.
[261] Muhammad Ibn Ya'qūb by means of his chains from Sulaym has narrated a hadith from Imam Ali about

أدنى مايكون به العبد مؤمنا

and at the end His Holiness says: "The Prophet in his last sermon stated: 'I am leaving two weighty things with you, and whoever adheres to them will not get lost! One of them is the Book of God, the most High, and the other one is my Household. The Compassionate and Aware God has informed me that they will not separate from each other until they reach the Pond in Paradise.'" *Ghāyat al-Marām*, p. 230, hadith 50, and on pp. 232 and 233; Ṣadūq by his chains from Imam Ali has explained that the Prophet stated that: "My soul is going to be taken away very soon and I have accepted it, so I am going to leave with you two weighty things; one of them is the Book of God and the other one is my Household; they will not separate from each other until they reach me by the Pond Kawthar [in Paradise]." (hadith 64)

[262] *al-Manāqib* of Khārazmī (lithograph), pp. 218–19. The discussion of Imam Ali with the members of council has been explained. After the end of the discussion all of them accepted the statement and said: "Yes." And he said: "O my Creator! You bear witness that all my sayings are true." This discussion is very important and proves the ranks and positions of the Master of the Faithful, Ali.

[263] Ḥamū'ī, *Farā'id al-Simṭayn*, vol. 1, section 58, pp. 317–18.

[264] *Ḥilyat al-Awlīyā'*, vol. 9, p. 64, by means of his chains from the Master of the Faithful, Ali, who has narrated from the Prophet. He gave a sermon at Juḥfa and stated it.

[265] *Arjaḥ al-Maṭālib*, p. 339. It is narrated from Abu Ṭufayl saying that Imam Ali stood up and delivered a sermon saying: "Let whosoever has heard it and memorized it on the Day of Ghadīr stand up." There stood up seventeen people among the gathering, and they bore witness to what they had witnessed on the Day of Ghadīr. And then he stated: "You spoke correctly, and I am one of the witnesses to it." In *Ghāyat al-Marām*, p. 222, hadith 11, Ibn Bābawayh with his own chains from Imam Ali narrates that the Prophet stated: "I am indeed leaving with you two weighty things: the Book of God and my family, who are my Household. They will not separate from each other until they reach me by the Pond Kawthar [in Paradise]." In the mean time, he joined two index fingers, saying: "Similar to these two fingers of mine." Then Jābir Ibn Abdullāh stood up, asking: "O Prophet! Are they from your family?" He answered: "Yes, Ali, Hasan, Husayn, and the Imams from the lineage of Husayn until the Day of Resurrection."

[266] *Yanābī' al-Mawaddah*, p. 40, says: "Ibn 'Uqdah has narrated this hadith through 'Urwat Ibn Khārija from Fatimah."

[267] It is said in *Yanābī' al-Mawaddah*, p. 40, that Bazzāz extracted it from Abu Tālib's daughter, Umm Hānī, saying: "When the Holy Prophet returned from the Farewell Pilgrimage, on his way he stopped at Ghadīr Khumm where he delivered a sermon in very hot weather and then said so."

[268] It is said in *'Abaqāt*, vol. 2, p. 582, that Umm Hānī's hadith by Sakhāwī was extracted by Ibn 'Uqdah from the hadith of Omar Ibn Sa'īd Ibn Omar Ibn Ja'dah Ibn Habīrah, from his father.

[269] *'Abaqāt*, vol. 2, pp. 644–65; he has narrated this hadith from *Jawāhir al-'Iqdayn* by Samhūdī, extracting from Ibn 'Uqdah, from the hadith of 'Amr Ibn Sa'īd Ibn Amr Ibn Ja'adah Ibn Habīrah, quoting his grandfather, and he too from Umm Hānī.

[270] In *Yanābī' al-Mawaddah*, p. 40, it has been narrated by Umm Salamah, extracted by Ibn 'Uqdah and by 'Amr Ibn Sa'īd Ibn Amr Ibn Ja'dah Ibn Habīrah, quoting his grandfather, and he too from Umm Hānī; *'Abaqāt*, vol. 2, p. 582 from *Istijlāb Irtiqā' al-Ghuraf* by Sakhāwī by the extraction of Ibn 'Uqdah from the hadith of Hārūn Ibn Khārija, from Fatimah, the daughter of Ali, from Umm Salamah. See also *Arjaḥ al-Maṭālib*, p. 338; *'Abaqāt*, vol. 2, p. 645 from *Jawāhir al-Iqdaayn* by Samhūdī, mentioned with a little difference.

[271] *'Abaqāt*, vol. 2, p. 645; this hadith is from *Jawāhir al-'Iqdayn* by Samhūdī, extracted by Ja'far Ibn Muhammad Razzāz, from Umm Salamah; *'Abaqāt*, vol.1, p. 295, extracted by Dār al-Quṭnī; *Ghāyat al-Marām*, p. 231, hadith 54; in *Ghāyat al-Marām*, the book *of Arba'īn Ḥadīth fi al-Arba'īn*, with his chains from Abu Thābit, the servant of Abūdhar from Umm Salamah has narrated that the Prophet said: "Ali is with the Qur'an and so is the Qur'an with Ali; they will not separate until they come to me by the Kawthar (in Paradise)."

[272] It is mentioned in *Yanābī' al-Mawaddah*, p. 39: "Tirmidhī has given in his *Jāmi'* by means of his chains: 'While he was holding the door-knob of the House of Ka'bah in his hand he said: "I so heard the Prophet saying."'" It is given in *'Abaqāt*, vol. 1, p. 269 from Sakhāwī, from Tirmidhī, with the extraction of Ibn 'Uqdah.

[273] In *Arjaḥ al-Maṭālib*, pp. 335–41, after narrating this hadith from some of the companions, he has narrated it exactly in the same way from Jābir and then he has said: "On this case, there are some hadiths from Abūdhar, Abu Sa'īd and Zayd Ibn Arqam."

[274] In *Yanābī' al-Mawaddah*, p. 28, it is narrated from Sulaym Ibn Qays Hilālī that when Abūdhar and Jaysh Ibn Mu'tamar were in Mecca, Abūdhar stood up and held the door-knob of the House of Ka'bah in his hand and said so. Moreover, it is narrated in *Ghāyat al-Marām*, pp. 36 and 227.

[275] *Yanābī' al-Mawaddah*, p. 30, from Tirmidhī, concerning the priorities of the Household from Jābir on the Day of 'Arafāt who has said: "On this event Abūdhar also has some hadiths."

[276] *Zayn al-Fatā fi Tafsīr Sūrat al-'Atā* by 'Āṣimī with his chains from Abu Isḥāq, quoting Ḥanash as saying: "I saw Abūdhar clinging to the door-knob of the House of Ka'bah and saying: 'It is all right for him who knows me, but let him know who does not know me; I am Abūdhar.'" Ḥanash says: "Some of my friends told me that they had heard that Abūdhar had said so." This hadith has been narrated in the same way in *'Abaqāt*, vol. 1, p. 397 by 'Āṣimī.

[277] *'Abaqāt*, vol. 2, p. 581, from Sakhāwī in *Istijlāb Irtiqā al-Ghuraf* narrates this hadith from Timidhī in his *Jāmi'*, extracting from Sa'd Ibn Ṭarīf, from Aṣbagh Ibn Nubāta, from Abūdhar that he had held the door-knob of the House of Ka'bah; in *Ghāyat al-Marām*, p. 233, hadith 70 from the Shi'a is narrated from Ibn Bābawayh with his chains from 'Īsā Ibn Mu'tamar: "I saw Abūdhar holding the door-knob of the House of Ka'bah and saying: 'O people! Whoever knows me, all right, but he who does not know me, let him know that I am Jundub Ibn al-Sakan. I heard the Prophet saying: "O people! I have indeed left you something that if you adhere to it you will not get lost; [they are] the Book of God and my Household. Their similarity is as the similarity of the Noah's ark: whoever embarks it will be rescued, but he who does not will be drowned!"'"

[278] *Yanābī' al-Mawaddah*, p. 35 with his chains from 'Aṭā' Ibn Sā'ib, from Abu Yaḥyā, quoting Ibn 'Abbās, narrating that the Prophet delivered a sermon and said so; *Ghāyat al-Marām*, p. 219, hadith 8 by a Shi'a scholar.

[279] *Arjaḥ al-Maṭālib*, p. 336, from the hadith of Jābir, saying: "On the Day of 'Arafāt, I saw the Prophet mounting his Ghazbā' camel and saying it." Jābir has also said it in *Yanābī' al-Mawaddah*, p. 30 from Tirmidhī, in the section of the priority of the Household; *Yanābī' al-Mawaddah*, p. 41 from Tirmidhī with another chain has mentioned it.

[280] *Yanābī' al-Mawaddah*, p. 40, by a research of Sayyid Abu al-Hasan Yaḥyā Ibn Hasan in his book *Akhbār Medina*, from Muhammad Ibn 'Abd al-Raḥmān, from Khallād, and from Jābir, saying: "In his serious illness, the Prophet held Ali and Faḍl Ibn 'Abbās by their hands, and leaned back on them and climbed the pulpit with their help, and said so."

[281] *Yanābī' al-Mawaddah*, p. 41, by preparation of Ibn 'Uqdah, from Jābir Ibn Abdullāh, who said: "We were on the Farewell Pilgrimage with the Prophet, and when we dismounted at Juḥfa, he delivered a sermon to the people and said the same."

[282] It is said in *'Abaqāt*, vol. 1, p. 267: "Abu al-Abbās Ibn 'Uqdah, in the chapter of *Walāyat* by Yūnus Ibn Abdullāh Ibn Abi Farwah, from Abu Ja'far Muhammad Ibn Ali, quoted Jābir as saying: "We were on the ḥajj pilgrimage with the Prophet, and when we returned to Juḥfa he commanded us to sweep and clean the ground under some trees and then said so." 'Allāmah Shams al-Dīn Sakhāwī has also narrated this hadith in his book *Istijlāb Irtiqā' al-Ghuraf.*

However, the author of *'Abaqāt*, in explanation of the situation of Ibn 'Uqdah, has brought all these cases together into one place. It must be known that the author of *'Abaqāt*, in vol. 2, p. 578, has mentioned this hadith in exactly the same way, and he has said: "Sakhāwī has also explained it in detail in his book *Istijlāb Irtiqā' al-Ghuraf bi-Hubb Aqribā' al-Rasūl Dhawi al-Sharaf*, of which now there exists one copy."

[283] This hadith has been mentioned in *Kanz al-'Ummāl* vol. 1, p. 154, from Zayn Ibn Thābit, narrated by Ahmad Ḥanbal in *Musnad*, and Ṭabarānī has mentioned it in his *Mu'jam Kabīr*, no. 873.

[284] *Kanz al-'Ummāl* vol.1, p. 167, from Ibn Abi Shaybah and Khaṭīb in *Muttafiq wa Muftariq* from Jābir; *Ghāyat al-Marām*, p. 224, hadith 19 from the Shi'a by Sa'd Ibn Abdullāh Ash'arī Qummi; the book of *Basā'ir al-Darajāt* by means of his chains from the Holy Imam Bāqir, narrated by Jābir Ibn Abdullāh, saying: "The Prophet said: 'O people! I am leaving two weighty things with you: one is the more weighty and the other less weighty; if you adhere to them, you will not get lost. The Compassionate Almighty God has informed me that they will not separate from each other until they reach me by the Pond Kawthar [in Paradise].'"

[285] The source of our narration is *Yanābī' al-Mawaddah*; the word *baha* is recorded in it. However, in *Yanābī' al-Mawaddah*, it is *behimā*, and that narration is something other than the Shi'a narration, though it has also put the phrase immediately after "whoever adheres to my Household after me, he will be rescued, but he who turns away from them will perish."

[286] *Yanābī' al-Mawaddah*, p. 35, from *al-Manāqib* of Ahmad Ibn Ḥanbal, from Ahmad Ibn Abdullāh Ibn Salām, and from Ḥudhayfat Ibn Yamān, who has said so; in *Ghāyat al-Marām*, p. 218, in hadith no. 2, from the Shi'a, the names of all the Imams are mentioned in detail.

[287] In *Farā'id al-Simṭayn*, vol. 2, pp. 274–75, section 55, hadith narrated by Ḥudhayfat Ibn Usayd al-Ghifārī. By means of his chains, he has narrated: "When the Prophet was returning from the Farewell Pilgrimage, he delivered a sermon: 'O people! God, the Compassionate and Aware, has informed me that He will never send a messenger anymore, and I am in the process of leaving you, and you will join me by the Pond [in Paradise]. Hence, I am leaving two weighty things with you; whoever adheres to them will not get lost. One is the Book of God, which is greater; it is like a rope one end of which is in the Hand of God and the other end in your hands. The other one is my Household. They will not get separated until they come to me in Paradise.'"

[288] It is narrated in *Kanz al-'Ummāl* vol. 1, pp. 168–69, from *Nawādir al-Uṣūl* by Ḥakīm Tirmidhī and from *Mu'jam al-Kabīr* by Ṭabarānī, with their own chains from Abu Ṭufayl, narrating from Ḥudhayfat Ibn Usayd, saying that the Prophet of Allāh stated so; *Yanābī' al-Mawaddah*, p. 37, from Ṭabarānī; in *Mu'jam al-Kabīr*, Ṭabarānī, from Ḍiyā', extracted from *Mukhtārah*, and has mentioned a brief version of it in *Ghāyat al-Marām*, p. 216, hadith 33, from the Shi'a, narrated by Ḥamū'ī.

It must be known that the narrators of this hadith are Ḥudhayfat Ibn Usayd, Abu Ṭufayl, and 'Āmir Ibn Wāthilah Ibn Abdullāh Ibn 'Amr Layth Makkī, whose biography has been explained in *al-Murāji'āt*, p. 71, which reads: "He was born in the year of the battle of Uḥud, and witnessed the life of the Prophet for eight years. Ibn Qatībah, in his book *Ma'ārif*, has considered him to be Rāfiḍī, and he has said: 'He was the carrier of Mukhtār's banner, and he was the last of the companions when he died.' Ibn 'Abd al-Birr, in the book of *al-Kunā*, from *Istī'āb* has mentioned his saying: 'He entered Kūfa, and he was with Ali in all battles. When the Holiness died, he went to Mecca,' and he has said: 'He was a wise, intelligent, and loyal follower of Ali. One day he went to see Mu'āwīyah and Mu'āwīyah asked him: "How mournful are you about your friend, Ali?" He answered: "As much as Moses's mother worrying about Moses! But still I am complaining to Allāh that this sorrow of mine is too little!" Mu'āwīyah asked: "Are you of those people who besieged Othman?" He said: "No, but I was of those witnessing the event!" Mu'āwīyah asked: "Then why did you not help him?" He answered: "So why did you not help him, and you waited for him to die! You were in Shām and all people are under your control." Mu'āwīyah said: "Do you not think that this attempt of mine is vengeance for his bloodshed?" Abu Ṭufayl said: "Your statement is like the statement of 'Akhū Ja'f who said: 'I gather that you are going to cry after my death, but in my lifetime you did not give me food to keep me alive!'"'"

[289] It is in Mīr Ḥāmid Hindī, *'Abaqāt al-Anwār*, vol. 8, p. 272 that Ibn 'Asākir has narrated his hadith from Ma'rūf Ibn Kharrbūdh Mālikī, from Abu Ṭufayl 'Āmir Ibn Wāthilah, from Ḥudhayfat Ibn Usayd.

[290] *'Abaqāt al-Anwār*, vol. 2, pp. 578 and 588 from Sakhāwī. He has narrated this hadith from Ṭabarānī in his *Mu'jam Kabīr*, from Salamah Ibn Kuhayl, from Abu Ṭufayl, from Ḥudhayfah Ibn Usayd Ghifārī, and from Zayd Ibn Arqam.

At the end, he says: "And Ḍiyā' in *Mukhtārah*, and Abu Nu'aym in *Ḥilyat*, and some other from the hadith of Zayd Ibn Hasan 'Anmāṭī, from Ma'rūf Ibn Kharrbūdh Malikī, have derived their hadiths from him."

[291] *'Abaqāt al-Anwār*, vol. 2, pp. 640–41 from Samhūdī, from Ḥudhayfah or Zayd Ibn Arqam, and at the end Samhūdī says: "Ṭabarānī in *Mu'jam Kabīr*, and Ḍiyā' in *Mukhtārah*, from Salamat Ibn Kuhayl, from Abu Ṭufayl—these two are of the scholars of the *Ṣiḥāḥ*—they have spoken without doubt about Ḥudhayfah being one of the companions."

[292] *Yanābī' al-Mawaddah*, pp. 37–38, extraction of Ṭabarānī in *Mu'jam Kabīr*, and Diyā' in *Mukhtārah*.

[293] *Farā'id al-Simṭayn*, vol. 2, p. 274, hadith 539, section 55, part 2.

[294] *'Abaqāt al-Anwār*, vol. 2, pp. 642–43, from Nūr al-Dīn Samhūdī, in *Jawāhir al-'Iqdayn Samhūdī*, by Ibn 'Uqdah's extraction from the book of *Muwālāt*, by Abdullāh Ibn Sanān, from Abu Ṭufayl, from Ḥudhayfat Ibn Usayd and Zayd Ibn Arqam, and Abu Musā Madīnī in *Sīyar al-Ṣiḥābah* by Ibn 'Uqdah, who has said: "It is really a strange book!" And Ḥāfiz Abu al-Futūḥ has mentioned it in his book *al-Mūjaz fi Fadhā'il al-Khulafā'*.

[295] *Yanābī' al-Mawaddah*, pp. 38–39, by two extractions of Ibn 'Uqdah in the book of *Muwālāt*, the first one from 'Āmir Ibn Abi Laylā Ibn Damrat, and Ḥudhayfat Ibn Usayd, from Abdullāh Ibn Sanān, from Abu Ṭufayl, from 'Āmir and Ḥudhayfat Ibn Usayd.

[296] *Yanābī' al-Mawaddah*, pp. 38–39, with two extractions of Ibn 'Uqdah in *Muwālāt*, the first one from 'Āmir Ibn Abi Laylā Ibn Ḍamarat and Ḥudhayfah Ibn Usayd, and the second from Abdullāh Ibn Sanān, from Abu Ṭufayl, from 'Āmir and Ḥudhayfah Ibn Usayd.

[297] A copy of *Thaqalayn* from *'Aqabāt*. vol. 1, p. 269, is in the book of *Isijlāb Irtiqā al-Ghuraf*, and the extraction of Ibn 'Uqdah, and the 2nd volume of *Aqabāt*, pp. 581–82, also from the extraction of Sakhāwī and Ibn 'Uqdah.

[298] A copy of *Thaqalayn* from *'Aqabāt*. vol. 2, p. 644, from Samhūdī in *Jawāhir al-'Iqdayn*, an extraction of Ibn 'Uqdah.

[299] *Arjaḥ al-Maṭālib*, p. 337.

[300] *Yanābī' al-Mawaddah*, pp. 39–40.

[301] Ahmad Ḥanbal has narrated this hadith with the same phrases and sentences from the hadith of Zayd Ibn Thābit in two correct ways in the fifth part of his *Musnad*: the first one is at the beginning of p. 182, and the second at the end of p. 189; with the extra phrase "after me" after the term *thaqalayn*.

Ṭabarānī in his *Mu'jam Kabīr* narrated from Mīrzā Muhammad Badakhshānī in *Miftāḥ al-Nijāt*, and in *Nuzūl al-Abrār* has extracted from *'Abaqāt*, vol. 1, p. 280; Majlisī in *Biḥār al-Anwār* (Company Press), vol. 7, p. 31, from Suyūṭī in *al-Durr al-Manthūr*, from Ahmad Ḥanbal, and *Ghāyat al-Marām*, p. 212, the third hadith from the Sunni.

[302] This hadith has been narrated in *Kanz al-'Ummāl* (Haidarabād), vol. 1, p. 154, under number 873 from *Musnad Ahmad Ḥanbal*, and Ṭabarānī in *Mu'ajam Kabīr* from Zayd Ibn Thābit; in *'Abaqāt*, vol. 1, pp. 280–81, exactly the same text from Suyūṭī, in *Jāmi' Ṣaghīr* and *Iḥyā' al-Mayyit*, p. 270 no. 56, and from Ibn Bākthir, and in *Wasīlat al-Ma'āl* from *Musnad Ahmad Ḥanbal* with the addition of "And whatever is between the Heaven and the earth," after the phrase "Whatever is between the Heaven and the earth"; from Ṭabarānī according to the narration of Samhūdī in *Jawāhir al-'Iqdayn*, he has narrated from Ahmad Ḥanbal; *Yanābī' al-Mawaddah*, p. 183 from Ahmad and Ṭabarānī's *Mu'jam Kabīr*; Sayyid Ibn Ṭāwūs, in *Ṭrā'if*, p. 114, from Ahmad Ḥanbal, in his *Musnad* from Zayd Ibn Thābit has narrated that the Prophet stated:

انّی تارك فیكم الثقلین خلیفتین: كتاب الله حبلٌ ممدودٌ ما بین السماء إلی الارض، وعترتی أهل بیتی وانّهما لن یفترقا حتّی یردا عَلَیّ الحَوض.

"I have indeed left with you two weighty caliphs: one is the Book of God, which is like a rope stretched from the Heaven to the earth, and the next one is my Household; they will not separate from each other until they come to me by the Pond [in Paradise]."

[304] This hadith is narrated in *Kanz al-'Ummāl*, vol. 1, p. 166, under no. 946 from 'Abd Ibn Ḥamīd and Ibn al-Anbārī quoting Zayd Ibn Thābit; *Yanābī' al-Mawaddah*, p. 38, after mentioning the hadith no. 43, the extraction of Ibn 'Uqdah, the author has brought this hadith (number 45) without any more words after and has taken it from Ahmad Ḥanbal, and at the end he has said: "Ṭabarānī has extracted the hadith with a reliable man from *Mu'jam Kabīr* that the Prophet stated: 'I am leaving with you two caliphs: the Book of God, which is like a rope between the Heaven and the earth, and my Household; they will not separate from each other until to meet me by the Kawthar [in Paradise].'"

[305] *Farā'id al-Simṭayn*, vol. 2, p. 144, section 33, hadith no. 437; *Ghāyat al-Marām*, p. 215, hadith 26 from the Sunni, narrated by Ḥamū'ī, with the phrase "will not separate," and on p. 222, hadith 10, by some Sunni scholars, narrated by Ṣadūq from Yazīd Ibn Thābit.

[306] *Farā'id al-Simṭayn*, vol. 2, section 33, pp. 144–45, hadith no. 438; *Ghāyat al-Marām*, 215, hadith 27 from Sunni scholars.
[307] *Farā'id al-Simṭayn*, vol. 2, section 33, p. 146, hadith 440; *Ghāyat al-Marām*, 215, hadith 28 from the Sunni.
[308] *Musnad Ahmad Ibn Ḥanbal*, vol. 3, p. 14; Ṭabarānī in *Mu'jam Ṣaghīr*.
[309] *'Abaqāt*, vol. 1, pp. 275–76.
[310] In *'Abaqāt*, vol. 1, pp. 310–11, he says: "this is the very hadith that Abu Nu'aym has narrated."
[311] This hadith, in *Ghāyat al-Marām*, pp. 215–16, hadith no. 32 by the Sunnis from *Farā'id al-Simṭayn*, is narrated with the phrase "they will not separate."
[312] *Farā'id al-Simṭayn*, vol. 2, section 54, p. 272, hadith no. 538.
[313] *al-Manāqib Ibn Mugāzilī*, pp. 235–36, hadith 283, only instead of *lafz* he has put *mādhā 'lafz*.
[314] *Musnad* of Ahmad Ḥanbal, vol. 3, p. 17, in which "it is stretched from the Heaven to the earth" is not included.
[315] Ibn Sa'd, *al-Ṭabaqāt* (Egypt), vol. 2, p. 194; (Leidan) 2, p. 2.
[316] *Ghāyat al-Marām*, p. 213, hadith 15 from the Sunnis, and in *'Abaqāt*, vol. 1, p. 358 from the *Risāla Qawāmiyyah*, known as *Faḍā'il al-Ṣiḥāba*.
[317] *'Abaqāt*, vol. 2, p. 638 from Samhūdī, and at the end Samhūdī says: "Ṭabarānī has narrated this hadith in his *Mu'jam Awsaṭ*, and Abu Ya'lā has also narrated it from Abu Muhammad 'Abd al-Aziz Ibn al-Akhḍar with his own chains in *Ma'ālim al-'Itrat al- Nabawīyyah*."
[318] *'Abaqāt*, vol. 2, pp. 575–76 from Sakhāwī, and in the final part Sakhāwī says: "Abu Sa'īd's hadith in *Musnad* of Ḥanbal, through 'Amash, through Banī Israel Mullā Ismā'īl Ibn Khalīfah, and 'Abd al-Malik Ibn Abu Sulayman, and Ṭabarānī in *Awsaṭ* have narrated it from 'Aṭīyyah."
[319] *Iḥyā' al-Mayyit bi Faḍā'il Ahl al-Bayt*, in the margin of *al-Itḥāf bi-Hubb al-Ashrāf*, p. 269.
[320] *'Abaqāt*, vol. 1, p. 310, without "a stretched rope," but with the addition of "be wary of God" after the term "the Pond."
[321] Abu Ja'far Muhammad Ibn Jarīr Ṭabarī in *Tārīkh*, according to *'Abaqāt*, vol. 1, p. 224.
[322] *Yanābī' al-Mawaddah*, p. 36, where he has said: "Ṭabarānī and Abu Ya'lā have also narrated it in the same way, and there is no doubt in their chains."
[323] *Kanz al-'Ummāl* (Haydarabād), vol. 1, pp. 165–66, hadith number 945; Muḥibb al-Dīn Ṭabarī, *Dhakhā'ir al-'Uqbā* (Cairo: Maktabat Qudsī, 1356 AH), p. 16, the section "Ahl Bayt" from Ahmad Ḥanbal;

in *'Abaqāt*, vol. 1, p. 427, he has mentioned the same hadith mentioned by Muḥibb al-Dīn Ṭabarī in *Dhakhā'ir al-'Uqbā*.

[324] *'Abaqāt*, vol. 1, p. 276, and in *'Abaqāt*, vol. 1, p. 298 from Dhahabī.

[325] *Ghāyat al-Marām*, p. 213, hadith 15 from the Sunnis.

[326] *Iḥyā' al-Mayyit*, in the margin of *Itḥāf*, p. 241, hadith 8.

[327] *Kanz al-'Ummāl* (Haidarabād), vol. 1, p. 167, hadith 953; *Ghāyat al-Marām*, p.232, hadith 61 from the Sunni source.

[328] In *'Abaqāt*, vol. 1, p. 277, Mīr Ḥāmid Husayn says: "It is reported in *al-Durr al-Manthūr* that Ṭabarānī has extracted this noble hadith from Abu Sa'īd."

[329] *Kanz al-'Ummāl*, vol. 1, pp. 166–67, hadith 950; *Biḥār al-Anwār* (Kumpānī), vol. 7, p. 31 from Sa'īd, Ahmad, and Ṭabarānī.

[330] *Tafsīr al-Durr al-Manthūr*, vol. 2, p. 6.

[331] *'Abaqāt*, vol. 1, p. 277.

[332] Ibid.

[333] *In 'Abaqāt*, vol. 2, pp. 515–16, it is said: "Tirmidhī is the sole narrator of this hadith."

[334] *'Abaqāt*, vol. 1, pp. 201–2.

[335] *Kanz al-'Ummāl*, vol. 1, p. 165, hadith 944; Suyūṭī has narrated this hadith in *Iḥyā' al-Mayyit*, in the margin of *al-Itḥāf bi-Hubb al-Ashrāf*, p. 269, no. 55, and from Bāwardī it is narrated without the words "after him."

[336] *'Abaqāt*, vol. 1, p. 224.

[337] *Musnad* of Ahmad Ḥanbal, vol. 3, p. 26.

[338] *'Abaqāt*, vol. 2, pp. 307–8, under Tha'labī's biography, the author of *'Abaqāt* says: "Tha'labī has also narrated it in *al-Kash al-Bayān*; Some scholars have said: people call 'heavy' a thing which is costly; it is why they call an ostrich's egg *n'uāmah*. It is why when a hunter finds it he becomes delighted, as if he has found a treasure! So, the Holy Prophet says: 'I leave you two heavy (precious) things.'"

[339] *Yanābī' al-Mawaddah*, p. 32; 'Allāmah Mīrzā Najm al-Dīn Sharīf 'Askarī in his book *Ali wa al-Waṣiyyat*, p. 57, hadith 24 says: "I encountered a small part of *Tafsīr* of Tha'labī, in the library of Ali Ibn Mūsā al-Riḍā in Khorasan after which he explained the verse

واعتصموا بحبل الله جميعاً ولا تفرقوا

"He narrated this hadith as follows: 'It was by Abu Sa'īd who had narrated by means of his chains: "I heard the Prophet saying: 'O people! I am leaving with you two weighty caliphs; if you adhere to them after me, you will not get lost. One of them is greater than the other; it is the Book of God, which is as a rope stretched from the Heaven down to the earth—or it was between the sky and the earth—and other one is my family, that is my Household. Know that they will not separate from each other until they meet me by the Kawthar [in Paradise].'"'"

[340] *Yanābī' al-Muwadda*, p. 30.

[341] Ibid. pp. 31–32.

[342] Ibid. p. 32. In *'Abaqāt*, vol. 2, pp. 518–19, according to Abu Sa'īd Khudrī, the author of *Mawaddat al-Qurbā*, the author has narrated *Ḥadīth Thaqalayn* as: "I am leaving two caliphs with you; if you adhere to them, you will not get lost after me; one of them greater than the other, that is the Book of God; it is as a rope of God stretched from the sky to the earth—and the other one is my family, that is my Household. They will not get separated until they meet me by the Pond [in Paradise]."

[343] *'Abaqāt*, vol. 2, p. 579, hadith narrated by Khuzaymah in *Yanābī' al-Mawaddah*, p. 245 and from the book of *Mawaddat al-Qurbā* by Mīr Sayyid Ali Ibn Shahāb from Abu Sa'īd Khudrī.

[344] *'Abaqāt*, vol. 1, p. 276.

[345] *'Abaqāt*, vol. 1, p. 276; Ḥamū'ī has narrated this hadith in *Farā'id al-Simṭayn*, vol. 2, p. 272, section 54; *Ghāyat al-Marām* has mentioned it on p. 212, hadith 8.

Qundūzī in *Yanābī' al-Mawaddah*, p. 241, hadith 68; among the seventy priorities concerning Imam Ali, he has narrated another hadith from Abu Sa'īd Khudrī saying:

خطب رسول الله صلى الله عليه و آله فقال: يا أيها الناس! انّى تركت فيكم الثقلين خليفتى ان اخذتم بهما لن تضلّوا بعدى، احدهما اكبر من الآخر: كتاب الله حبلٌ ممدودٌ من السماء إلى الارض وعترتى و هم اهل بيتى لن يفترقا حتّى يردا علىّ الحوض.

"The Prophet delivered a sermon saying: 'O the nation of the people! I am leaving with you two weighty caliphs of mine; if you adhere to them, you will not get lost after me. One of them is greater than the other: it is the Book of God, which is like a rope stretching down from the sky to the earth; and the other one is my progeny, and they are my Household. They will not separate from each other until they come to me by the Pond [in Paradise].'"

[346] Qundūzī in *Yanābī' al-Mawaddah*, p. 36 says: "*Jawāhir al-'Iqdayn* is written by 'Allāmah Samhūdī Miṣrī, as he is the writer of *Tārīkh Madina Munawwarah Nabawīyyah*."

[347] *'Abaqāt*, vol. 2, pp. 637–38; *Ṣaḥīḥ Muslim*, ed. Muhammad Fu'ād, vol. 4, p. 1873, *Kitāb Faḍā'il al-Ṣiḥābah*, the section for the priorities of Ali Ibn Abi Ṭālib, hadith 36; in *'Abaqāt*, vol. 1, p. 342 from Azdī Hamīdī, the author of *al-Jam' bayn Ṣaḥīḥayn*; Similarly in *'Abaqāt*, vol. 2, pp. 374–75 from Razīn 'Abdarī, the author of *al-Jam' bayn al-Ṣiḥāḥ Sittah*; this is also narrated in *'Abaqāt*, vol. 1, p. 425 from Ibn Athīr Jazarī, the author of *Jāmi' al-Uṣūl*. So is it narrated in *Yanābī' al-Mawaddah*, p. 29 from Muslim; Muḥibb al-Dīn Ṭabarī in *Dhakhā'ir al-'Uqbā*, p. 16; Ibn Ḥajar Haytamī has narrated it in *al-Ṣawā'iq al-Muḥriqah*, and Sayyid Ibn Ṭāwūs has narrated it in his *Ṭarā'if*, p. 115, and Ḥamū'ī has mentioned it in *Farā'id al-Simṭayn*, vol. 2, p. 268.

[348] *Ṣaḥīḥ Muslim*, the same subject, p. 1874; in *Yanābī' al-Mawaddah*, p. 183, this *Ṣaḥīḥ* with the same content, but with "remember God" mentioned only once, is narrated by Ahmad and 'Abd Ibn Ḥamīd and Muslim.

[349] *Ṣaḥīḥ Muslim, vol.* 4, p. 1874, hadith 37; *Yanābī' al-Mawaddah*, p. 29 with the addition of the phrase "and my Household" is narrated by Muslim Ibn Ḥajjāj; it has been narrated in the same style in *Ghāyat al-Marām*, p. 212, hadith 6 from the Sunni source.

[350] *al-Manāqib* of Ibn Maghāzilī, p. 234, hadith 281; Qundūzī in *Yanābī' al-Mawaddah*, p. 37 has narrated this hadith, but without the phrase "my Household," from *Ṣaḥīḥ Muslim*; he has narrated it by the third hadith of the author of *Ma'ālim al-'Itrat al-Nabawīyyah*; it is narrated in *Ghāyat al-Marām*, p. 232, hadith 59 from the Sunni by the narration of Ibn Bābawayh; Ḥamū'ī has also narrated it in *Farā'id al-Simṭayn*, vol. 2, pp. 142–43, section 33, but instead of *lan yaftariqā*, he has used *lan yatafarriqā*.

[351] Both *al-Mustadrak ala al-Ṣaḥīḥayn*, vol. 3, p. 148, and Ḥākim have said: "according to the both Shaykhs, this hadith is authentic."

[352] *Jāmi' Ṣaḥīḥ Tirmidhī* (Ṣāwī Press), vol. 13, p. 200.

[353] *al-Mustadrak*, vol. 3, p. 109, with the phrase "I indeed left..." and with the addition of "one of them is greater than the other..."; and he has added: "and according to the both Shaykhs, this hadith is correct, and it has not been extracted from anywhere."

[354] *Mu'jam Kabīr* (Tahran University Press), hadith 137.

[355] *al-Manāqib* of Ibn Maghāzilī, p. 236, hadith 284.

[356] *Sunan Dāramī*, vol. 2, p. 431.

[357] *Musnad Ahmad* vol. 4, p. 367.

[358] Ibid., p. 371.
[359] *Sunan Bayhaqī*, vol. 10, p. 113, and vol. 2, p. 148; *I'tiqād*, p. 164.
[360] *Kanz al-'Ummāl*, vol. 1, p. 166, no. 948.
[361] The text up to here is narrated by Qundūzī in *Yanābī' al-Mawaddah*, p. 37, from *Ṣaḥīḥ Muslim's* narration in *Ma'ālim al-'Itrat al-Nabawīyyah*.
[362] *Kanz al-'Ummāl*, vol. 1, p. 167, hadith 951.
[363] *Kanz al-'Ummāl*, vol. 1, p. 167, hadith 954; *'Abaqāt*, vol. 1, pp. 278–79 from Ṭabarānī.
[364] Abu Ṭufayl himself was of the companions of the Prophet, but he himself has not narrated this hadith, because at the time of the Prophet, he may have been at Ghadīr Khumm. Ayatollah Sayyid Hasan Ṣadr in *Ta'sīs al-Shi'a li 'Ulūm al-Islām*, p. 186, while explaining the poets in Islam, has mentioned his biography. He has said: "Among the poets of Islam, Abu Ṭufayl 'Āmir Ibn Wāṣilah is from among the companions, and his biography is written in *Nasmat al-Sahar fi Dhikr man Tashayya'a wa Sha'ar*," and goes on saying: "He is a learned man who was affected by the words of the Prophet and then became one of his sincere followers. Abu al-Faraj Isfahani says: 'Abu Ṭufayl was a close friend of the Holy Prophet, and he narrated many hadiths from the Prophet. He lived long and he was also considered to be one of the best followers of Ali, and he was respected by His Holiness. He used to ride horses, and he was brave and very generous, and he was also a poet. He was alive after the demise of the Ali and fought alongside of Mukhtār with the enemies of the Husayn. Qiṭrab Ibn Khalīfah says: "I heard Abu Ṭufayl say: 'I am the only one alive among the companions.' The author of *Nasmat al-Sahar* says: "He died in 100 AH. And he was the last companion died at that age"; concerning him, Ibn Qutaybah in *Ma'ārif* says: "He followed Ali wherever he went, and he was the banner carrier of Mukhtār and he strongly believed in the Hereafter."'"
[365] In *Biḥār al-Anwār* (Kompani), vol. 7, p. 31, Suyūṭī has quoted Ṭabarānī and mentioned this hadith up to here.
[366] *Kanz al-'Ummāl*, vol. 1, p. 167, hadith 958.
[367] Ḥākim, *Mustadrak*, vol. 3, p. 109, and at the end, Ḥākim says: "According to both the Shaykhs, this hadith is right and it is not extracted from anywhere."
[368] *Mustadrak*, vol. 3, p. 110, and Ḥākim say: "According to the both Shaykhs, this hadith is correct." Qundūzī has explained this part in *Yanābī' al-Mawaddah*, p. 37, from *Ṣaḥīḥ Muslim* based on a narration from Abu Muhammad 'Abd al-'Azīz al-Akhḍar in *Ma'ālim al-'Itrat al-Nabawīyyah*.

[370] *al-Manāqib Khārazmī* (lithograph), p. 13, and (Najaf), p. 93; *'Abaqāt*, vol. 1, p. 399; *Yanābī' al-Mawaddah*, p. 32 from Khārazmī; *Ghāyat al-Marām*, p. 232, no. 60, from the Sunni source; Abu al-Fidā' Ibn Kathīr Dimashqī in al-*Bidāyah wa al-Nihāyah*, vol. 5, p. 209, without the clause "one of them is greater than the other"; Ahmad Ibn Nisā'ī in *Khaṣā'iṣ Amir al-Mu'minīn* (Cairo: Maṭba'at al-Taqaddum al-'Ilmiyyah), p. 21.
[371] *'Abaqāt*, vol. 1, pp. 310–11; *Dhakhā'ir al-'Uqbā*, p. 16 with the wording of Tirmidhī; *al-Ṣawā'iq al-Muḥriqah*, p. 89.
[372] *'Abaqāt*, vol. 1, p. 311.
[373] *'Abaqāt*, vol. 1, p. 311; *Ghāyat al-Marām*, p. 215, hadith 30 from the Sunni source by the narration of Ḥamū'ī in *Farā'id al-Simṭayn*.
[374] *Nazm Durar al-Simṭayn* (Najaf), p. 231.
[375] *Sunan Bayhaqī*, vol. 10, pp. 113–14, and at the end he says: "In his hadith, Muslim has extracted it from the hadith of Abu Ḥayyān Taymī."
[376] *al-Ṣawā'iq al-Muḥriqah*, p. 136.
[377] *Nazm Durar al-Simṭayn*, pp. 33–34; *Yanābī' al-Mawaddah*, p. 37; Zarandī has narrated this hadith in *Nazm Durar al-Simṭayn*, without the expression

اوكماقال رسول الله

and in four different places he has used the word

لِی

instead of

اِلی

and then said: "this part has been narrated by more than thirty companions; Ibn 'Uqdah has narrated it in his *Muwālāt*, and Sayyid Ibn Ṭāwūs in *Ṭarā'if*, p. 117, hadith 179 has narrated it from Maghāzilī with a few differences and at the end; he added:

الا وانه لن تهلک امة قبلکم حتی تدین باهوائها، وتظاهر علی نبیها وتقتل من یأمر بالقسط فیها

Biḥār al-Anwār (lithograph), vol. 23, pp. 109–10 has extracted this from *Ṭarā'if*.
[378] *'Abaqāt*, vol. 2, p. 744, section on the life of Mīrzā Muhammad Badakhshī.
[379] *Farā'id al-Simṭayn*, vol. 2, p. 250, section 48, hadith 5020.
[380] *Ghāyat al-Marām*, p. 214, hadith 21, from the Sunni. Here, Hāshim Baḥrānī narrates it from hadith 22 from the Sunni, and he says: "I saw Zayd Ibn Arqam, who was going to meet Mukhtār, so I told him: 'I have heard something about you.' He asked me what it was.

I said: 'I heard that you have witnessed the Holy Prophet saying: "I am leaving among you two precious things: the Book of God and my family, that is my Household."' He answered: 'Yes by God, I have.'" *Ghāyat al-Marām*, p. 211, the first hadith from the Sunni narrated by Abdullāh Ibn Ahmad Ibn Ḥanbal by means of his chains from Ali Ibn Rabī'a, saying that he had met Zayd Ibn Arqam, who was going to meet Mukhtār, and he had said to him: "Let me know if you have seen the Holy Prophet saying: 'I am leaving two precious things with you!' He answered: "Yes, I have"; Moreover, in *Ghāyat al-Marām*, p. 32, Abdullāh Ahmad Ḥanbak has narrated this hadith from *Zīyādāt Musnad*. On the other hand, Sayyid Ibn Ṭāwūs has narrated the same hadith in *Ṭarā'if*, p. 114, in his *Musnad* from Isrāfil Ibn Othman Ibn Mughīrat Ibn Rabī'a. And it is narrated in *Ṭarā'if*, p. 16 from Ali Ibn Rabī'a, as well as in *Biḥār al-Anwār*, literary printing, volume 23, p. 109.

[381] *'Abaqāt*, vol. 1, p. 279; he has mentioned this while translating the condition of Ṭabarānī. And similarly in *'Abaqāt*, vol. 1, p. 402, this hadith is narrated by Ḥudhayfat Ibn 'Usayd, and Ibn 'Asākir Dimashqī, and at the end Ibn 'Asākir says he has narrated it from Zayd Ibn Arqam. Ibn Ṣabbāq Mālikī, in *al-Fuṣūl al-Muhimmah* (lithograph), p. 24, and (manuscript), p. 22 says: "Tirmidhī has narrated from Zayd Ibn Arqam saying that the Holy Prophet stated: 'Whosoever's Master I am, so is this Ali his Master.' Tirmidhī has also mentioned this sentence as it is; he has not altered or added anything to it. However, Zuhrī has added the time and place of the hadith to it. He has related the hadith as follows:

"'When the Prophet was returning from the Farewell Pilgrimage, on his way he stayed at a place called Ghadīr Khumm, which was between Mecca and Medina. The water was available to wash and drink. It was the eighteenth of Dhil Ḥajjat al-Ḥarām, the time for the pilgrims' return. His Excellency prepared to deliver a sermon and said: "O people, I am responsible for you, so are you responsible! Tell me, have I propagated [God's message] enough?" They said: "We bear witness that You have done your best in advising us what to do." And then he said: "O people, do you witness that there is no deity but God, and that I am His Messenger?" They answered: "We do believe that there is no deity but only God, and that you are His Messenger!" And he said: "I also witness as you witness."

Then he said: "...and then, O the community of my companion! I am about to be called by God, glory be to Him, and I accept it. So I am leaving two weighty things with you: the first one is the Book of God, which is the Light and Guidance, so take the Book of God and adhere to it! Converse with the Book and ponder on its meaning; and the other is my Household; mention God through my Household." He repeated it for three times. O you, now it is your duty to make my voice reach those who are not here now!'"; Ali Ibn 'Īsā Irbilī has narrated this hadith in *Kashf al-Ghummah* from Zuhrī.

[382] *'Abaqāt*, vol. 1, pp. 279–80, in the study of Ṭabarānī's life.

[383] *'Abaqāt*, vol. 1, p. 280, without the phrase "from after me"; Sayyid Hāshim Baḥrānī has narrated this hadith in *Ghāyat al-Marām*, p. 213, hadith 16, from the author of *al-'Umda* written by Ibn Baṭrīq, and says: "The author of *'Umdah* by mean of his chains from the opponent has given this hadith in his book from Zayd Ibn Arqam. This proves that Ibn Baṭrīq was a Shi'a."

[384] *'Abaqāt*, vol. 1, pp. 340–41; in explanation of Ibn Mughāzilī's life, it explains: "Ibn Maghāzilī in his *al-Manāqib* has mentioned it, as well as 'Allāmah Ibn Baṭrīq," and then he has continues: "We were informed..." Then he goes on up to the end of the long hadith.

This is Ibn Maghāzilī's hadith which is given in *al-Manāqib*, pp. 16–18, no. 23, with his chains by Ṣāliḥ from Zayd Ibn Arqam's wife. Now to follow the foregoing part, the Prophet continues:

من استقبل قبلتي واجاب دعوتي، فلا تقتلوهم ولا تقهروهم ولا تقصروا عنهم فاني سالت لهم اللطيف الخبير فاعطاني، ناصرهما لي ناصر وخاذلهما لي خاذل ووليهما لي ولي وعدوهما لي عدو. الا وانهم لم تهلك امة قبلكم حتى تدين باهوائها وتظاهر على نبوتها وتقتل من قام بالقسط، ثم اخذ بيد علي بن ابيطالب فرفعها. ثم قال: من كنت مولاه فهذا مولاه، ومن كنت وليه فهذا وليه. اللهم وال من والاه وعاد من عاداه.

See *al-Manāqib*, p.18; and *Yanābī' al-Mawaddah*, p. 22 from Ibn Mughāzilī, from Ibn Zayd Ibn Arqam's wife; Ibn Maghāzilī has narrated the hadith from Ibn Imra'at Zayd Ibn Arqam, and in an annotation Ibn Mughāzilī says it has been narrated in *Biḥār* from 'Umdah; in an edition of *'Abaqāt* published in Isfahan, 'Allāmah Mīr Ḥāmid Husayn says it is narrated from Zayd Ibn Arqam, not through his wife.

[385] *al-Jāmi' al-Ṣaghīr fi Aḥādith al-Bashir al-Nadhīr* (Egypt: Muṣṭafā al-Bābi al-Ḥalabī), fourth edition, vol. 1, p. 64.
[386] *al-Ṣawā'iq al-Muḥriqah*, p. 136.
[387] Ibid.
[388] *'Abaqāt*, vol. 2, p. 627.
[389] *Yanābī' al-Mawaddah*, p. 31.
[390] The books of *Mawaddat al-Qurbā* and *Mawaddat al-Thānīyah* as well the book of *Yanābī' al-Mawaddah*, p. 246.
[391] *'Abaqāt*, vol. 1, p. 310 under Ḥāfiz Abu Nu'aym Isfahani's biography.
[392] *'Abaqāt*, vol. 1, p. 312.
[393] Ibid.
[394] *Yanābī' al-Mawaddah*, pp. 29–30.
[395] Ibid., p. 31.
[396] Ibid., p. 38.
[397] *'Abaqāt*, vol. 2, p. 579.
[398] *Arjaḥ al-Maṭālib*, p. 339.
[399] *'Abaqāt*, vol. 1, p. 311, under Abu Nu'aym's biography.
[400] Here the author refers to Plotinus's philosophical principle of "unity in multiplicity and multiplicity in unity" developed in Islamic philosophy for the first time by Mullā Sadra (editor).
[401] *'Abaqāt*, vol. 2, p. 644, under Samhūdī's biography.
[402] *'Abaqāt*, vol. 2, p. 710 and 715, under Mahmud Shaykhānī Qādirī's biography.
[403] *Arjaḥ al-Maṭālib*, p. 337.
[404] *Iḥyā' al-Mayyit*, p. 247, hadith 22, extracted by Bazzāz.
[405] *'Abaqāt*, vol. 2, p. 582, under Sakhāwī's biography; here, he has used this sentence: "Indeed I trust you two."
[406] *Yanābī' al-Mawaddah*, p. 39, extracted by Ibn 'Uqdah by means of Muhammad Ibn Abdullāh Ibn Abi Rāfi', from his father and Abu Hurayrah.
[407] See *Ghāyat al-Marām*, p. 232, hadith 62 from the Sunni source, and Ibn Bābawayh, with his chains from Abu Hurayrah that the Prophet said: "Indeed I leave with you two things; you will never get lost after me if you adhere to them and follow them; they are the Book of God and my Household. They will not separate from one another until they come to me by the Pond [in Paradise]."
[408] *'Abaqāt*, vol. 2, p. 580, under Sakhāwī's biography.
[409] *'Abaqāt*, vol. 2, pp. 642–43.
[410] Ibid.
[411] *Yanābī' al-Mawaddah*, pp. 38–39.

[412] *'Abaqāt*, vol. 2, pp. 579–80, under Sakhāwī's biography.
[413] *'Abaqāt*, vol. 2, p. 642.
[414] *Yanābī' al-Mawadda*, p. 38.
[415] *'Abaqāt*, vol. 2, pp. 581–82, under Sakhāwī's biography; *Yanābī' al-Mawaddah*, p. 40, with the extraction of Ibn 'Uqdah and Ḥāfiz Abu al-Futūḥ 'Ijlī, Daylamī, and Ibn Abi Shaybah and Abu Ya'lā.
[416] It must be known that 'Abd Ibn Ḥamid was not the companion of the Prophet; he was the one of the sources of this hadith that is narrated by Ahmad Ibn Ḥanbal. It is mentioned in *'A'alā* by Ziriklī, vol. 4, p. 41: "'Abd Ibn Ḥamid Ibn Naṣr is a nickname for this man whose real name was Abu Muhammad. He was one of the Qur'an memorizers who died in 249 AH. Some people have said hiss name was 'Abd al-Ḥamid, and to bring him down, some called him 'Abd Ibn Ḥamid (the servant of Ḥamid). Further, it is said that his town was Kis, a small town near Samarqand, and his main books were *Musnad Kabīr* and *Tafsīr al-Qur'an*." Ziriklī in *A'alām*, vol. 1, p. 192, says: "Ahmad Ibn Ḥanbal died in 241 AH. Therefore, it becomes clear that 'Abd Ibn Ḥamid and Ahmad Ibn Ḥanbal were contemporaries, so Ahmad's narration from Ḥamid could be possible."
[417] *Yanābī' al-Mawaddah*, p. 38.
[418] Ibid.
[419] *Arjaḥ al-Maṭālib*, p. 336.
[420] *'Abaqāt*, p. 579, under Sakhāwī's biography.
[421] *Iḥyā' al-Mayyit*, p. 269.
[422] *al-Durr al-Manthūr*, vol.2, p. 60.
[423] *Yanābī' al-Mawaddah*, p. 38.
[424] *Kanz al-'Ummāl*, vol. 1, p. 166, hadith 948.
[425] *'Abaqāt*, vol. 2, p. 744.
[426] *Musnad Ahmad Ḥanbal*. vol. 5, p. 181.
[427] See *'Abaqāt*, vol. 2, p. 642, from *Jawhir al-'Iqdayn*.
[428] See *'Abaqāt*, vol. 1, p. 308, from *al-Kashf wa al-Bayān*.
[429] *Yanābī' al-Mawaddah*, p. 183.
[430] *Yanābī' al-Mawaddah*, p. 20.
[431] *'Abaqāt*, vol. 2, pp. 575–79 from Sakhāwī in *Istijlāb Irtiqā' al-Ghuraf*; he mentions the names of the twenty companions in this book, and narrates their hadiths on page 136.

[432] It has been mentioned to be more than twenty in *al-Ṣawā'iq al-Muḥriqah*, p. 89, and in *Yanābī' al-Mawaddah*, p. 37; it has been mentioned in *'Abaqāt*, vol. 2, p. 530: 'Abd al-Ra'ūf Manāwī says in *Fayḍ al-Ghadīr*: "One who like Ibn Juzī has thought that this hadith is weak has made a mistake, because twenty of the companions confirmed it to be correct." Gundūz, in *Yanābī' al-Mawaddah*, p. 40 says: "It has been mentioned in *al-Ṣawā'iq al-Muḥriqah*, this hadith has been mentioned by thirty of the companions." In *al-Ṣawā'iq al-Muḥriqah*, p. 136, Ibn Ḥajar Haytamī says: "This hadith has been narrated in different ways by more than twenty companions."

[433] *Jāmi' al-Aḥādith Shi'a* (Lectern), p. 29.

[434] *al-Mīzān fi Tafsīr al-Qur'an*, vol. 3, p. 418.

[435] SR: Because of the essential difference between recalling the incident narratively, as per those named in the other lists, and confirming, as in this case, the veracity of the Imam's recollection of the incident. Obviously both are good evidence, but each should be categorized appropriately—hence these eight are not on those other lists.

[436] *Yanābī' al-Mawaddah*, p. 38.

[437] *Yanābī' al-Mawaddah*, p. 35–36; according to the *'Abaqāt*, vol. 2, pp. 638–45, Samhūdī Shāfi'ī has narrated *Ḥadīth Thaqalayn* from Imam Ali, and from Fatimah Shāfi'ī, from Umm Hānī, the sister of Ali, and from Fatimah, the daughter of Ali, from Umm Salamah, Zayd Ibn Arqam, Abu Sa'īd Khudrī, Jābir Ibn Abdullāh Anṣārī, Ḥudhayfat Ibn Usayd Ghifārī, Zayd Ibn Thābit, Ḍumayrah Aslamī, 'Āmir Ibn Laylā Ibn Ḍamarah, Abūdhar Ghiffārī, Abu Rāfi, the servant of the Prophet, and Abu Hurayrah.

[438] One of the narrators of this hadith is Omar Ibn al-Khaṭṭāb, as it is narrated in *Ghāyat al-Marām*, p. 218, the third hadith from the Sunni source, from Ibn Bābawayh by means of his chain from Omar Ibn al-Khaṭṭāb. At the end Omar says: "I said to the Prophet: 'Who are your Household?' He answered: 'My Household are from the lineage of Ali, Fatimah, and eight pure Imams from the lineage of Imam Husayn, who are my Household, and from my flesh and blood.'" So, the narrators become thirty-seven altogether.

[439] *Ghāyat al-Marām*, pp. 211–35.

[440] *Muhammad, Ali, the Ḥadīth Thaqalayn and Ḥadīth al-Safinah*, p. 77.

[441] *Farā'id al-Simṭayn*, vol. 2, p. 144, sect. 33, hadith 437; *Musnad Ahmad*, vol. 2, p. 181; in *'Abaqāt*, vol. 1, pp. 280–81 the author has used this clause: "I left among you two caliphs."

[442] no. 58 by Tha'labī in *al-Kashf wa al-Bayān*.

[443] no. 90 according to the narration of *Yanābī' al-Mawaddah* from Abu Hurayrah; p. 39 from Ibn 'Uqdah in *Muwālāt*; and at the end of the sentence, he has added: "and they will not get separated until they meet me by the Fountain [in Paradise]."
[444] no. 32 by Ibn 'Uqdah's extraction from Jābir, according to *Yanābī' al-Mawaddah*, p. 44.
[445] no. 17, according to *Yanābī' al-Mawaddah*, p. 40 by Ibn 'Uqdah's extraction from Fatimah.
[446] no. 2 from *Arjaḥ al-Maṭālib*, p. 337 by Bazzāz and Dūlābī's extraction; *Yanābī' al-Mawaddah*, p. 39 from Ju'ābī; *'Abaqāt*, vol. 2, p. 581 from Ju'ābī.
[447] no. 34 from *al-Shifā bi Ta'rīf Ḥuqūq al-Muṣṭafā*; Qāḍī 'Ayāḍ Yaḥṣubī, according to what *'Abaqāt* in vol. 1, p. 378 says.
[448] no. 69 from *Kanz al-'Ummāl*, vol. 1, p. 167, hadith 954; *'Abaqāt* in vol. 1, p. 278, from Ṭabarānī.
[449] no. 40 with the clause

تركت فيكم الثقلين

from *Arjaḥ al-Maṭālib*, p. 337.
[450] no. 14 from Ḥamū'ī, *Farā'id al-Simṭayn*, vol. 1, section 58, pp. 317–18.
[451] no. 30, *Arjaḥ al-Maṭālib*, p. 336.
[452] no. 24 from *Yanābī' al-Mawaddah*, p. 30, from *Jāmi' Tirmidhī*, from Abūdhar, as well as in *'Abaqāt* vol. 1, p. 269, from Sakhāwī, from Tirmidhī, extracted by Ibn 'Uqdah.
[453] no. 26 from *Yanābī' al-Mawaddah*, p. 30 from Tirmidhī, in the section *Manāqib Ahl al-Bayt*, from Jābir.
[454] no. 35 from *Kanz al-'Ummāl*, vol. 1, p. 167, from Ibn Abi Shaybah and Khaṭīb in *Muttafiq* and *Muftariq* from Jābir.
[455] In *Nazm Durar al-Simṭayn*, p. 231, he has narrated this hadith from Abdullāh Ibn Badr, who has quoted his father, and he has expressed it with

من أحبّ أن يسأله في أجله

("Let whoever desires ask about his death"); and the hadith that we mentioned from *Yanābī' al-Mawaddah*, p. 41.
[456] *Yanābī' al-Mawaddah*, p. 41, from the book *Jawāhir al-'Iqdayn* by Samhūdī.
[457] Khārazmī, *al-Manāqib* (Najaf), p. 24; Mullā Ali Muttaqī in *Kanz al-'Ummāl*, from the old printing, vol. 6, p. 156, and there he says: "Daylamī has extracted his from Anas."

[458] Abu Abdullah Dhahabī, *Mizān al-I'tidāl* (Cairo: Dār al-Sa'ādah, 1325 AH), vol. 1, p.225; *Kanz al-'Ummāl*, vol. 6, p. 157 by Dayamī's extraction from *Firdaws al-Akhbār*.
[459] Abdul al-Rasūl Ṣafūrī, *Nuzhat al-Majālis* (Cairo), vol. 1, p. 205.
[460] Ṭabarānī in *Mu'jam Kabīr*, according to *Kanz al-'Ummāl*'s narration, vol. 6, p. 157.
[461] *al-Manāqib* of Khārazmī (Najaf), p. 34; similarly Ṭabarānī in *Mu'jam Kabīr*, Ḥākim in *Mustadrak*, and Abu Nu'aym in *Faḍā'il al-Ṣiḥāba*, according to Muttaqī in *Kanz al-'Ummāl*, vol. 6, p. 155.
[462] This elegy is by Nu'mān Ibn 'Ajlān, one of the great men of Anṣār; see *al-Murāji'āt*, p. 286.
[463] Ibid. from Faḍli Ibn 'Abbās.
[464] Ibid. p. 282, from Ibn 'Abd al-Muṭṭalib Mughirat Ibn Ḥārith; other elegies within the people of Iraq have been condemned, and they have been ordered to fight Mu'āwīyah in Ṣiffin.
[465] Ibid.
[466] *al-Mīzān fi Tafsīr al-Qur'an*, vol. 3, pp. 406–7.
[467] *al-Mīzān fi Tafsīr al-Qur'an*, vol. 3, pp. 412–13; the great narrator Sayyid Hāshim Baḥrānī in *Ghāyat al-Marām*, p. 212, hadith 7, from the Sunni source, from Abu Isḥāq Ahmad Ibn Muhammad Ibn Ibrahim Tha'alabī, in his *Tafsīr*, section 2, on the interpretation of Sūrat al-Imrān concerning this statement of God:

واعتصموا بحبل الله جميعاً ولا تفرقوا

("Cling to the rope of God altogether and do not get separated") has narrated by means of his chains from 'Aṭiyyah 'Awfī, from Abu Sa'īd Khudrī, saying: "I heard the Prophet saying:

أيها الناس إني تركت فيكم الثقلين خليفتين ان اخذتم بهما لن تضلوا بعدي، أحدهما أكبر من الآخر: كتاب الله حبلٌ ممدود من السماء في الأرض-أو قال: الى الأرض-وعترتي أهل بيتي، ألا وإنهما لن يفترقا حتى يردا عليّ الحوض.

"'O the community of my companion! I have indeed left two weighty caliphs with you; if you take them and adhere to them, you will not get lost after me. One of them is greater than the other: [it is] the Book of God, glory be to Him, which is as a rope stretching from Heaven down to the earth'—or he stated 'down to the land'—'and the next one is my Household. Let it be known, they will not get separated from each other until they met me by the Fountain [in Paradise].'"

Imam Fakhr Rāzī, in *Tafsīr Mafātiḥ al-Ghayb* (Egypt: Dar al-Tabā'at al-'Āmirah), vol. 3, p. 24, concerning this hadith:

واعتصموا بحبل الله جميعاً ولا تفرقوا

says: "Abu Sa'īd has narrated from the Prophet saying:

انّی تارك فیكم الثقلین: كتاب الله تعالی حبل ممدود من السماء إلی الارض، وعترتی أهل بیتی

"'I have left with you two precious things: the Book of God, Glory be to Him, which is like a rope hanging from the sky down to the earth, and my family, that is my Household.'"

[468] 'Allāmah in *Ghāyat al-Marām*, p. 577–78, section 69–70, has narrated three hadiths from the Sunni source and one hadith from the Shi'a on this subject. The first hadith from the Sunni is Abu Muwaffaq Ibn Ahmad Khārazmī, who has narrated it by means of his chains that Zādhān narrates it from Imam Ali, saying:

تفترق هذه الامّة علی ثلاث وسبعین فرقة، ثنتان وسبعون فی النار وواحدة فی الجنّة وهم الّذین قال الله عزّوجلّ فی حقّهم: وممّن خلقنا امّة یهدون بالحقّ وبه یعدلون وهم أنا وشیعتی.

"This nation will be divided into seventy-three different tribes: seventy-two tribes will be in the Fire and a tribe in the Heaven; it is the same tribe that God has stated concerning them: 'Among the people that I have created there is a sect. They will be guided to the right guidance; they will assign their desires rightfully and with the right.' They include me and my followers."

The second is from the Sunnis from Muwaffaq Ibn Ahmad Kārazmī with his chains from Imam Ali, who said: "The Prophet stated to me:

یا علی مَثَلُك فی امّتی مثل عیسی بن مریم افترق قومه ثلاث فرق فرقة مؤمنون وهم الحواریّون وفرقة عادوه وهم الیهود وفرقة غلوا فیه فخرجوا عن الایمان، وإنّ امّتی ستفترق فیك ثلاث فرق: شیعتك وهم المؤمنون وفرقة هم أعدائك وهم الناكثون وفرقة غلوا فیك وهم الجاحدون وهم الضّالّون، وأنت یا علیّ وشیعتك فی الجنّة وعدوّك والغالی فیك فی النار.

"'O Ali, your example in my nation is as the example of 'Īsā the son of Mary whose nation divided into three groups. A group was the believers who remained along with him—they were the disciples—and a group as the opponent and they were the Jews, and another group who kept exaggerating him and lost their belief in this way. And for sure, my nation too will be divided into three groups: your followers who believe in you, your enemies who severed your covenant, and then a group that exaggerates you; so these are the astray ones and the losers!

"'And know that O Ali! You and your followers are in Paradise, but your enemies and the exaggerators are in Hell.'"

The third hadith is from Ibn Mardawayh, who is one of the authentic and famous scholars of the Sunni. He refers to Abān Ibn Taghlab, from Muslim, saying: "I heard Abūdhar, Salmān, and Miqdād saying:'We were sitting in the presence of the Holy Prophet when three men from the Muhājirīn entered the room, and the Prophet stated:

تفترق امتی بعدی ثلاث فرق: أهل حق لایشوبونه بباطل، مثلهم کالذهب کلّما فتّنته النار زاد جودةً و إمامهم هذا و أشار الی أحد الثلاثة و هو الّذی امر الله فی کتابه اماماً و رحمةً و فرقةٌ أهل باطل لایشوبونه بحق مثلهم کمثل الحدید کلّما فتنته النار زاد خبثاً و امامهم هذا. فسألتهم عن أهل الحق و امامهم فقالوا: علیّ بن أبی طالب علیه السلام و أمسکوا عن الآخرین فجهدت فی الآخرین أن یسمّوهما فلم یفعلوا ـ هذه روایة أهل المذهب.

"'"After me, my nation will divide into three groups; a group is the followers of the right, and they never mix up wrong with right. They are similar to gold: as much as it is heated and tested, it becomes purer and then good and its value increases. And their Imam is going to be this." In the mean time, he pointed to those three men sitting by him, and one of them was the same man that God has mentioned in His Book as the Imam and Mercy, and commanded people to follow him. "And a group is vain and never mixes with the right group. Their example is as iron: as much as it is heated, it becomes dirtier and loses its original value, and the Imam for this group in this one."'"

The narrator says: "I asked Abūdhar, Salmān, and Miqdād concerning the people of the Right and their Imam, and they answered: 'He is Ali Ibn Abi Ṭālib,' and then I asked to know about the other two, but he avoided saying anything about them. I still tried to know them, but he refused mentioning their names.'" This hadith is narrated by *ahl madhhab* (religious people).

And then there is the hadith of the Sunni narrate by Shi'i scholar, Shaykh Ṭūsī, in *Amālī*, by means of his two chains from Majāshi'ī, who narrates from Muhammad Ibn Ja'far Ibn Muhammad, from Imam Ṣādiq and Majāshi'ī, from Ali Ibn Imam Riḍā, from his grandfather, Imam Ali, who narrates it similarly to Majāshi'ī saying: "I heard Imam Riḍā asking the head of Jews: 'In how many groups are you divided?' He began saying such-and-such! Imam Riḍā said: 'But you are lying!'

Then Imam Riḍā turned his face to the others sitting around, and said: 'By God, when the law is with us, we will judge among the people of the Torah with their own Book, and among the people of Bible with their Bible, and among the people of the Qur'an by means of the Qur'an. Jews will be divided into seventy-one tribes, and then seventy tribes of them will be in the Fire but only one tribe in Paradise! And this tribe is the one that followed Yūsha' Ibn Nūn, the main successor of Moses. And the Christians will also be divided into seventy-two sections; seventy-one of them are in Hell, but only one is in Paradise; and it is the one who followed Sham'ūn, the successor of Jesus. This nation will be divided into seventy-three tribes, and then seventy-two tribes will enter the Fire, and one into Paradise, the one who follows the successor of Muhammad.'

"Then, Imam Riḍā pointed his finger to his chest, saying: 'I am the successor of Muhammad,' and then he added:

ثلاث عشرة فرقة من الثلاث وسبعين (السبعين ـ ظ) فرقة كلّها تنتحل مودّتی وحبّی

واحدةٌ منها

فی الجنّة وهم النمط الأوسط واثنتا عشرة فی النار.

"'Thirteen groups out of seventy-three groups are my followers, but only one of them will be in Paradise; it is a moderate group, and twelve groups are put into the Fire.'"

[468] In *Amālī*, pp. 212–13, with his chains from Abu Hārūn 'Abdī, Shaykh Mufīd narrates from Abu 'Aqīl, saying: "We were in the presence of Ali Ibn Abi Ṭālib, and he said:

لتفرقنّ هذه الامّة علی ثلاث وسبعين فرقة، والذی نفسی بيده كلّها ضالّة الّا من اتّبعنی وكان من

شيعتی.

"'This nation of mine will be divided into seventy-three sections, and by God, all of them are lost but one group who is following me, and it is the follower of mine.'"

[469] This word means a kind of sandal like a pair of slippers, and the phrase "an odd shoe against another odd" means that a pair of shoes includes two similar odd shoes.

[470] The word *al-qudhdhah* means an arrow that in the old days was made of wood or bamboo, with a point at one end and a feather at the other. It was because they wanted to make the arrow lighter so it would fly a long distance easily and hit the target effectively. They made them exactly the same size and shape, and it was hard to distinguish which was which.

[471] The word "span" means a distance as much as the opening that is formed when the smallest finger touches the thumb; however, *dhir'ā* in Arabic means the distance from the tips of the fingers up to the elbow. The Arabic word *bā'* represents the distance between two stretched hands.

[472] Razīn Ibn Mu'āwīyah Abdarī is the author of *al-Jam' bayn al-Ṣiḥāḥ*.

[473] It is in *al-Nihāyah* of Ibn Athīr, vol. 2, p. 33.

[474] In *al-Nihāyah* of Ibn Athīr, vol. 2, p. 59, in the section *Khalaj*, this hadith is mentioned: "I swear that some among my companions will come to me by the Pond [in Paradise], who have committed crimes and brought up disarray after me."

[475] *al-Nihāyah*, vol. 1, p. 421, in the section *Ḥala*,' the Prophet states: "They will be blocked from getting closer to the Pond [in Paradise]."

[476] Most of the companions agree what crimes they have committed after the demise of the Prophet. Bukhārī, in his *Ṣaḥīḥ*, vol.2, p. 201, concerning the priorities of Omar Ibn Khaṭṭāb, says: "When Omar was stabbed with a dagger, he began groaning. Ibn 'Abbās found him unconscious and spoke to him: 'O the Commander of the believers! Now what has happened to you is not very important, because you had a good conversation with the Prophet, and you led the conversation in the best way, and he did not leave you until he was satisfied with his conversation with you. After him, you had a conversation with Abu Bakr, and you also brought up your conversation well, and then when he was satisfied with the conversation, he went away! Then you conversed with these people and you spoke in the best way possible, so now, if you leave them, they will be happy!' Omar answered: 'But you have missed a point! The conversation between the Prophet and me ended with the satisfaction of the Holy Prophet—it was a blessing from my Lord upon me. However, now this moaning of mine is for you and your companions' sake! By God, if I possessed all the gold of the universe, I would give it away before encountering the chastisement of God!'" Abu Nu'aym, in *Ḥilyat al-Awlīyā'*, vol. 1, p. 52.

Ibn Taymīyyah in *Minhāj al-Sunnah* (Egypt: Maṭba'at al-Kubrā, 1322 AH) vol. 3, p. 120, and Muḥibb al-Dīn Ṭabarī in *al-Riyāḍ al-Naḍrah* (Ṭibā'at al-Fanniyyah), vol. 1, p. 134, have narrated that once Abu Bakr caught sight of a bird sitting on a tree, and he said:

طُوبَى لَكَ يا طائر، تأكل الثمر، وتقعُ على الشجر، وما من حساب ولا عقاب عليك، لوددت أنّي شجرة على جانب الطريق مرّ عَلَيّ جَمَلٌ فأكلني وأخرجني في بَعَره ولم أكن من البَشَر.

"O, bird, how lucky you are! You are sitting on that tree and pecking the fruit from it. You sit on any tree you wish and feed your stomach without being questioned for it! I wish I were a tree by the roadside and camels would eat my leaves and then release me as stool—and that I were not a human being!"

Ibn Taymīyyah and Muḥibb al-Dīn Ṭabarī have also narrated the same stories about Abu Bakr, that once he said:

. لیتَ امّی لَم تَلِدنی؛ لَیتنی کنتُ تِبنَةً فی لِبنَة

"I wish my mother had not given birth to me. I wish I were a single straw within a sun-dried-brick!"

Bukhārī has narrated from Anas in his *Ṣaḥīḥ*, vol. 1, p. 54, saying: "The Prophet told the Anṣār:

انکم سَتَرَوْن بعدی أثَرَةً شدیدةً، فاصبروا حتّی تلقوا اللهَ ورسوله علی الحوض. قال أنس: فلم نصبر

"'After me, you will see some prevail over you and take the best things away for them, and in this way deprive the real owners. In that case, your best course is to wait and resist until you see God and His Prophet by the Pond [in Paradise.' Anas says: 'We did not resist.'"

In his *Ṣaḥīḥ*, vol. 2, p. 135, Bukhārī has narrated from Ibn Musayyib, quoting his father, saying: "I saw Barā' Ibn 'Āzib and told him:

طُوبی لکَ صَحِبتَ النّبیّ صلی الله علیه و آله وبایعتَه تحتَ الشّجرة فقال: یا ابن أخی! انّک لا تدری ما أحدثناه بَعدَه.

"'How lucky you are conversing with the Prophet and swearing allegiance to him under the shade of the tree!' To my comment he said: 'O my cousin! You have no knowledge of what we did after that!'"

In this case we see how the very great companions paid homage to the Prophet under the shade of the tree, and God was aware of their intentions and assigned for them a close victory against their enemies. They bear witness against themselves, their own fellow companions, that after the demise of the Prophet, they innovated things and did wrong. This witnessing is the same as that which the Prophet informed his companions, that after him they would do many things against his command, law, and rule! And by that way they would ruin their position and fall behind in the state of ignorance.

Having said all this, it does not seem wise to believe that all the companions were pious and always acted justly and fairly; Shaykh Mufīd, in *Amālī* (Jāmi'at al-Mudarrisin), pp. 50–51, with his chains from Othman Ibn 'Affān, has narrated that he has said: "When Omar was stabbed and he was in the process of dying, I was the first one to visit him before his death. I went to see him, and he was lying on the floor resting his head in his son Abdullāh's lap. He looked very miserable." In a different version, it is said: "He was uneasy and turning from side to side." "In the mean time, Omar said to his son: 'Rest my face on the ground.' His son resisted doing so. This time Abdullāh obeyed him and rested his head on the ground, and Omar started moaning: 'Woe on me, woe on my mother! O mother, if you do not forgive me, then what!' He continued murmuring similar wishful things!"

[477] Sayyid Ibn Ṭāwūs, in *Ṭarā'if* (Khayyām: Qom), pp. 376–77, has written that 'Abd al-Mahmud says: "I have seen these four madhhabs reject each other and their religion and reject many of the companions collectively and severally."

[478] *Ṣaḥīḥ* of Muslim, vol. 4, p. 1793, and *Ṣaḥīḥ* of Bukhārī, part 8, p. 26, sect. 7, p. 208. Similarly, 'Allāmah Sayyid Sharaf al-Dīn 'Āmilī has narrated it from Sahl Ibn Sa'd in *Fuṣūl al-Muhimmah*, p. 191, from *Ṣaḥīḥ* Bukhārī, in the section *Bāb al-hawḍ*.

[479] A similar hadith is narrated by Bukhārī in his *Muāfād*, where he mentions God's statement: "God chose Abraham as His friend." Bukhārī, citing his own *Ṣaḥīḥ*, quoting 'Abbās, says that the Prophet stated:

إنكم تحشرون حفاةً عُراةً غُرلا.

"On the Day of Judgement, you will be presented barefoot, naked, and without being circumcised." Then he recited this verse:

كما بدأنا أوّل خلق نعيده وَعْداً علينا إنّا كنّا فاعلين

"*...just as We originated the first creation, so We shall bring it back again as a promise binding on Us—for sure We are the Doer.* And the first one who is dressed on the Day of Resurrection is Ibrahim, and on the Day of Resurrection, I will make my companions follow me, and keep saying 'O my companions, do follow me,' but they will be stopped by the guard saying: 'These are not your companions anymore; they turned back to the era of ignorance immediately after your demise!'" see *Fuṣūl al-Muhimmah*, second edition, p. 192.

[480] Sūrat 5, al-Mā'idah, verses: 117–18, including the last verse of the chapter of Mā' idah. This is the response of Jesus, son of Mary, to God on the Day of Resurrection. Because God is going ask him why his community took him and his mother as the Almighty God! And He will answer God in this way.

Whenever our master, 'Allāmah Ṭabāṭabā'ī was reciting this verse to us, he was greatly delighted and told us that in these verses:

... وإذ قال الله يا عيسى بن مريم ءأنت قلت للناس اتخذوني وامّي إلهين من دون الله

there are so many superb points concerning the servitudes that charm a wise man who recites them.

[481] *Ṣaḥīḥ* of Muslim, Kitāb al-jannat, vol. 4, p. 2195.

[482] That is, Jesus the son of Mary.

[483] *Ṣaḥīḥ* of Muslim, vol. 4, p 1800, and *Ṣaḥīḥ Bukhārī*, vol. 7, p. 207.

[484] *Ṣaḥīḥ* of Bukhārī, vol. 7, p. 208.

[485] *Musnad* of Ahmad Ḥanbal, vol. 1, pp. 253–58.

[486] Refer to *Ṣaḥīḥ* of Muslim, vol. 4, p. 176; we have extracted and then narrated all these hadiths from the *Ṭarā'if* of Sayyid Ibn Ṭāwūs (Qum: Maṭba'a Khayyām), pp. 376-78.

[487] "When I am standing by the Kawthar [in Paradise], I see that one of you is brought to me; in the mean time, some gather around me, and at the same time I say: 'O my Creator! These people belong to me; they are my companions.' Then I will be asked: 'Do you know at all what they did after your demise? By God, they turned back to their earlier custom, that is, they turned their backs on Islam and totally opposed it!'" Bukhārī says: "Ibn Abi Malīkah used to say: 'O God, we turned to You to protect us not turning back to ignorance, and not to deceive our religion and not to be ruined when we are there standing for our account!'"

[488] The term dabbāb referred to a kind of protection room made of very tough leather in the shape of a small room, and during time of war, the people inside it would be kept safe. Then when they wanted to raid a port or a town, they would move it close to the wall so that the people within would not to be seen, and they would start to make holes in the wall for their people to pass through.

[489] In *Ghāyat al-Marām*, p. 227, hadith 38, by the Sunni, from *Tafsīr Ali Ibn Ibrahim*, with his chains from Abūdhar Ghifārī, who narrated that when this verse:

يوم تبيضّ وجوه وتسودّ وجوه

(*...on the day that some faces are bright and some are dark*) was sent down, the Prophet stated that: "On the Day Resurrection, there will come to me five banners: a banner is with the Calf of this nation, and a banner with the Pharaoh of this nation. Another banner with the Samarian of this nation, and a banner with the Dhu al-Thadiyyat, the chief of Khawārij, who are sent to Hell thirsty, and the last banner is with the sign of the Imam of the pious, Imam Ali, which is followed by the delighted and cheerful people of his followers, and all go to Paradise."

This hadith is very interesting and lengthy, but we related it in brief. It is narrated in the book of Sulaym Ibn Qays Kūfi (Najaf), pp. 92–93, that Ali stated:

إنّ الناس كلّهم ارتدّوا بعد رسول الله صلى الله عليه و آله غير أربعة. انّ الناس صاروا بعد رسول الله بمنزلة هارون ومَن تبعه، ومنزلة العجل ومن تبعه، فعليّ في شبه هارون وعتيق في شبه العجل، وعمر في شبه السّامري. وسمعتُ رسول الله صلى الله عليه و آله يقول: لَيَحِيْنَنّ قوم من أصحابي من أهل العلية و المكانة منّي ليمرّوا على الصّراط، فإذا رأيتهم ورأوني وعرفتهم وعرفوني اختلجوا دوني؛ فأقول: ربّ أصحابي أصحابي؛ فيقال: ماتدري ما أحدثوا بعدك؟! إنّهم ارتدّوا على أدبارهم حيث فارقتهم فأقول: بعداً و سحقاً. وسمعتُ رسول الله صلى الله عليه و آله يقول: لتركَبنّ امّتي سنّة بني إسرائيل حذو النّعل بالنعل و حذو القُذّة بالقُذّة؛ شبراً بشبر، وذراعاً بذراع، وباعاً بباع، حتّى لو دخلوا جُحر الّذي دخلوا فيه معهم، انّ التوراة و القرآن كَتَبَه مَلَكٌ واحد في رقّ بقلم واحد وجرت الأمثال و السّنن سواء.

"'After the demise of the Prophet, the whole community turned away from the pure religion of his except for four. After the Prophet, people turned away like the people of Aaron to worship the Calf. So Ali is also like Aaron, Atīq is like the Calf, and Omar is similar to the Samarian.' I heard the Prophet saying: 'Of course, a group of my nation, who are proud, come closer to passing on *al-Ṣirāṭ* (the Bridge). When I watch them and they catch sight of me, and I recognize them, all of a sudden all will be taken away from that place. Therefore, I will say: "O my Creator! These are of my nation, these are my nation!" But I will be answered: "You do not know what they have done after you! As soon as you died, they turned back to their state of Ignorance!" And then, I will say: "Do away with them, woe on their situations!"'

"And I heard the Prophet say: 'Either of you is like an odd shoe with another odd, and similar to an arrow to the next arrow when it makes a hole and gets through. You too do the same thing. The Qur'an and Torah are written on a single piece of skin with a single pen and a single angel who has inscribed it, and all examples and Sunnahs are the same.'"

[490] It is the supplication of Ibrahim when raising up the foundation of the Sacred House of Mecca:

ربنا واجعلنا مُسلِمَيْن لك ومن ذريّتنا امةً مُسلِمَةً لك وأرِنا مَناسِكَنا وتُب علينا إنك أنت التوّاب الرّحيم .

"...Our Lord! And do raise up among them a messenger from themselves who should recite Your verses to them and teach them the Book and wisdom and purify them. Surely You are the Mighty, the Wise."

[491] *al-Mīzān fi Tafsīr Qur'an*, vol. 3, pp. 417–21.

[492] Among these kinds of versions that help to give a clear picture of the event to the readers is a hadith that Shaykh Abu Manṣūr Ahmad Ibn Ali Ibn Abi Ṭālib Ṭabarsī has mentioned in *al-Iḥtijāj*, in the letter of Imam Hādi Ali Ibn Muhammad al-Naqī, who had written to the people of Ahwāz. The letter is lengthy and he goes on up to where the Imam states: "...similar to the news of the community against the Prophet when he stated:

إنّي مستخلفٌ فيكم خليفتين: كتاب الله وعترتي ما ان تمسّكتم بهما لن تضلّوا بعدي وانّهما لن يفترقا حتّى يردا عليّ الحوض.

"'I have indeed left two caliphs with you; if you adhere to them, you will not get lost after me. One of them is greater than the other: [it is] the Book of God, Glory be to Him, and the other one is my Household. Let it be known, they will not get separated from each other until they met me by the Pond [in Paradise].'" On another occasion, he states the same hadith, which carries the same meaning, in a different way; he states:

انّي تارك فيكم الثقلين: كتاب الله وعترتي أهل بيتي وانّهما لن يفترقا حتّى يردا عليّ الحوض ما إن تمسّكتم بهما لن تضلّوا.

"I am leaving with you two weighty things: the Book of God and my family, that is my Household; they will not get separated from each other until they met me by the Pond [in Paradise]." *Ghāyat al-Marām*, p. 234, hadith 82, from the Sunni source.

[493] *Yanābī' al-Mawaddah*, from the book of *Mawaddat al-Qurbā*, Sayyid Ali Hamedani, p. 245.
[494] *al-Manāqib Ibn Maghazilī*, p. 234, hadith 281.
[495] *Farā'id al-Simṭayn*, vol. 2, sect. 33, pp. 142–47, hadiths 426–41.
[496] Ibid.
[497] Ibid.
[498] Ibid.
[499] *Biḥār al-Anwār* (Kompani), vol. 7, pp. 30–31.
[500] Ibid.
[501] Ibid.
[502] Ibid.
[503] *Kanz al-'Ummāl* (old printing, India), vol. 1, p. 96.
[504] *al-Kawkab al-Durrī* (Lahore), p. 111.
[505] *'Abaqāt*, vol.1, p. 378, it is when he is explaining the biography of Qāḍī Āyāḍ.
[506] *Ghāyat al-Marām*, p. 214, hadith 20, from the Sunni but by the Shi'a: Faqīh Ahmad Ibn Muhammad Ibn Shādhān in *al-Manāqib*, in Manqab no. 100.
[507] It is of the hadiths of Ṣadūq, with his series of chains from A'mash, 'Aṭiyyah, Abu Sa'īd, and Ḥabīb Ibn Abi Thābit as well as Zayd Ibn Arqam, saying:

قال رسول الله صلى الله عليه و آله: إنّي قد دُعيتُ وأجبتُ وإنّي تاركٌ فيكم الثقلين، أحدهما أعظم من الآخر: كتاب الله عزّ وجلّ حبلٌ ممدودٌ من السماء إلى الأرض، وعترتي أهل بيتي فإنّهما لن يزالا أبداً حتّى يردا علي الحوض. فانظروا كيف تخلُفوني فيهما؟!

"The Prophet stated: 'I have been invited and I have accepted it, so I am leaving with you two weighty things; one of them is greater than the other; it the Book of God, Glory be to Him, which is as a rope stretching from Heaven down to the earth, and the next one is my family, that is my Household; they both will not separate from one another until they come to me by the Pond [in Paradise]. Now see how you are going to care for them!'" *Ghāyat al-Marām*, p. 233, hadith 69, from the Sunni source.
[508] *Ghayat al-Marām*, p. 216, hadith 6 by a Sunni scholar. And among the unrestricted hadiths is one that Shaykh has narrated by his chains from Imam Riḍā, quoting his grandfathers, narrating Ali, saying that the Prophet stated:

إنّي تاركٌ فيكم الثقلين كتاب الله وعترتي، ولن يفترقا حتّى يردا عَلَيّ الحوض.

"I leave among you two precious things, the Book of God and my Household; they will not get separated from one another until they meet me by the Pond [in Paradise]." *Ghāyat al-Marām*, p. 234, hadith 80 from the Sunni; in the same way, Kulaynī by means of his chains has narrated from the Holiness Imam Bāqir, who has stated in one of his Friday prayers:

وقد بلّغ رسول الله صلى الله عليه و آله الّذى ارسل به، فالزموا وصيّته و ماترك فيكم من بعدى من الثقلين: كتاب الله و أهل بيته الّذى لا يضلّ من تمسّك بهما و لا يهتدى من تركهما.

"Certainly the Holy Prophet announced that whoever receives his message is responsible to convey it to the others that 'after me, I am going to leave with you two weighty things: the Book of God and my family, that is, my Household, and he who adheres to them will not get lost, and he will not get guided if does not follow them!'" *Ghāyat al-Marām*, p. 234, hadith 81, from the Sunni.

[509] *Yanābī' al-Mawaddah*, p. 40, with the extraction of Ibn 'Uqdah and Ḥāfiz Abu al-Futūḥ 'Ijlī in the book of *Mūjaz*, and Dayamī and Ibn Abi Shaybah, and Abu Ya'lā from 'Abd al-Raḥmān Ibn Awd.

[510] *Istijlāb Irtiqā' al-Quraf*, with the extraction of Ibn Abi Shaybah and Abu Ya'lā, have narrated it in their *Musnads*, as well as Bazzāz in his *Musnad*, according to 'Allāmah Ayatollah Mīr Ḥāmid Husayn Hindī in *'Abaqāt*, vol. 2, pp. 580–81.

[511] It has been well explained in the book *Insān al-'Uyūn fi Sīrat al-Amīn al-M'amūn*, which is known as *Sīrat al-Ḥalabiyyah*, that "the siege of the port of Ṭā'if lasted eighteen days."

[512] *al-Ṣawā'iq al-Muḥriqah*, p. 75.

[513] *al-Murāji'āt*, first edition, p. 15.

[514] Wāqidī, *Maqāzī*, vol. 3, pp. 962–70.

[515] Ḥamū'ī, in *Farā'id al-Simṭayn*, vol. 1, p. 222, by means of his chains, has narrated this hadith from the phrase

ماستعصى عَلَىّ أهل مملكة

up to the end from Jābir Ibn Abdullāh, quoting the Prophet. However, he has omitted the words

ولاامّة

and

حبيبه.

See hadith 173 from sect. 43, the first Semṭ.

[516] *Far'āid al-Simṭayn*, vol. 1, p. 134.

[517] *Biḥār al-Anwār* (Kompani), vol. 6, p. 617, the section of the Battles of Hunayn, al-Ṭā'if, Awṭās, and other events until the Battle of Tabūk.
[518] Ibid.
[519] *Biḥār al-Anwār* (Kompani), vol. 6, pp. 616–17; *Biḥār al-Anwār*,vol. 9, p. 338, with the same texts and chains from *Amālī*, Shaykh Ṭūsī, concerning the condition of Imam Ali, in the section "he was indeed an extraordinary man to the Messenger of God."
[520] In other copies of *'Abaqāt al-Anwār*, it is written "Abdullāh Ibn Ḥanṭab."
[521] *Ghāyat al-Marām*, p. 454, the first hadith from by the Sunni source. And the term

مثل نفسی

is replaced with

نفسی

which means: "I send my spirit to you."
[522] *Ghāyat al-Marām*, p. 454, the tenth hadith from the Sunni source, and instead of

کنفسی

he has used

نفسی

which means: "He is as my other odd shoe."
[523] *Ghāyat al-Marām*, p. 455, the eleventh hadith by the Sunnis; Nisābī, *Khaṣā'iṣ* (Egypt), p. 19.
[524] *Ghāyat al-Marām*, p. 455, the twelfth hadith by a Sunni scholar.
[525] *al-Manāqib*, (lithograph), vol. 1, p. 389 from *Firdaws* by Dayamī.
[526] Namirah is a place joining to 'Arafāt; the mosque of 'Arafāt is there, and it is not a station for the pilgrims.
[527] It is said in *Sīra Ḥalabīyya*, vol.3, p. 298, that some people have said the name of the Prophet's camel was Aḍwā, not Qaṣwā'.
[528] *Knowing the Imams*, vol. 6, lesson 83, from *Tārikh Ya'qūbī* (Beirut, 1379 AH), vol. 2.
[529] *Tārīkh Ya'qūbī*, vol. 2, pp. 111–12.
[530] *Yanābī' al-Mawaddah*, p. 30; Qundūzī says: "Muhammad Ibn Ali Ḥakam has extracted and then narrated this hadith exactly as it is in his book *Nawādir al-Uṣūl*. It is written similarly in *Yanābī' al-Mawaddah*, but apparently instead of Ḥakam, Ḥakīm is correct; Abu al-Fidā' Ibn Kathīr Dimashqī in his *Tafsīr*, under the Holy Verse of "Mawaddah," has narrated Tirmidhī's statement exactly in the same way as it is here."

[531] *Yanābī' al-Mawaddah*, p. 41; SR: *Hasan gharīb* means it is transmitted by only one change or contains an addition to the text or is narrated by various chains, but there is an addition in one of the chains; *Arjaḥ al-Maṭālib*, pp. 335–41, when explaining some similar hadiths from Tirmidhī's *Jāmi'*, vol. 2, p. 308.
[532] *Arjaḥ al-Maṭālib*, pp. 335–41, when explaining some similar hadiths from Tirmidhī's *Jām'*, vol. 2, p. 308.
[533] *'Abaqāt*, vol. 1, p. 424, when translating the condition of Ibn Athīr Jazarī.
[534] *Maṣābiḥ al-Sunnah*, vol. 2, p. 206.
[535] *'Abaqāt*, vol. 2, pp. 577–78.
[536] *Nazm Durar al-Simṭayn*, p. 232.
[537] *al-Murāji'āt*, first edition, p. 15.
[538] *al-Bidāyah wa al-Nihāyah*, vol. 5, p. 70; *Sīrat Ibn Hishām*, vol. 4, pp. 1022–23, *Sīrat al-Ḥalabiyyah*, vol. 3, pp. 298–99; *Biḥār al-Anwār* (Kompani), vol. 6, p. 668, chapter "Muntaqī"; *Rawḍat al-Ṣafā*, vol. 2, chapter "Ḥajjat al-Widā'"; *Tārīkh Ṭabarī*, vol. 3, pp. 150–51; Abul Faraj al-Juzī, *al-Wafā bi Aḥwāl al-Muṣṭafā* (Cairo: Mu'assisat al-Sa'īdiyyah, 1976), vol. 1, p. 212; *al-Kāmil fi al-Tārīkh*, vol. 2, p. 302; Muhammad Hasana Haykal, *Ḥayāt Muhammad* (Egypt: Maktabat al-Nihḍah, 1968), pp. 461–63.
[539] *Sīrat Ibn Hishām*, vol. 4, p. 1022.
[540] *Jāmi' al-Ṣaghīr*, p. 104.
[541] It is mentioned in the gloss that in some other copies of the book, it is

اذا تجد منزفقا

which means: "you will find that man a good friend and companion."
[542] It is mentioned in the gloss, and also in some different copies, that the sentence is

طرف بيد الله وطرف بأيديكم

[543] *al-Ghaybat* by Nu'mānī (lithograph), pp. 16–18, and (lithograph, Maktaba-i al-Ṣadūq), pp. 41–43; in *Ghāyat al-Marām*, p. 225, hadith 22, from the Shi'a, with the first chains out of the three chains that Nu'mānī has mentioned.
[544] *Basā'ir al-Darajāt*, Muhammad Ibn Hasan Ṣaffār, p. 121, with this difference: instead of

ايها الناس

("O people"), he has used

يا

and secondly instead of the phrase

أماان تمسكتم

("but if do not adhere"), he has used

ماان تمسكتم.

'Allāmah Hājj Shaykh Āqā Buzurg Tihrānī has narrated in *al-Dharīlah*, vol. 3, p. 125, no. 416, saying: "*Basā'ir al-Darajāt* is by Muhammad Ibn Hasan Ibn Farrukh Ṣaffār, who died in 290 AH. He had narrated the hadith from Imam Hasan Askarī. On page 124, no. 415, 'Allāmah Tihrānī says that *Basā'īr al-Darajāt* belongs to Shaykh al-Ṭā'ifah Abu al-Qāsim Sa'd Ibn Abdullāh Ash'arī Qumi, who died in 299 or 310 AH."

Therefore, the hadith that we narrated from Imam Bāqir, both these great scholars have narrated in their book. Both books surprisingly are named *Basā'īr al-Darajāt*! On page 123 'Allāmah Tihrānī says: "There is another book called *Basā'īr al-Darajāt* with no. 414 [listed in *al-Dharī'ah*]; it is about the conditions of prophets, which includes the miracles of the prophet.

[545] *Ghāyat al-Marām*, p. 226, hadith 34, from the Shi'a; in *al-Iḥtijāj* of Ṭabarsī (Najaf: lithograph), vol. 1, pp. 75–76. The same sermon has been delivered by Imam Muhammad Bāqir. It is, however, by means of another chain from Abu Ja'far Mahdi Ibn Abi Ḥarb Husayni Mar'ashī, from Abu Ali Hasan Ibn Shaykh Abu Ja'far Muhammad Ibn Hasan Ṭūsī, narrating from his father, Abu Ja'far Muhammad Ibn Hasan Ṭūsī, from Abu Muhammad Hārūn Ibn Mūsā Tal'akbarī, from Abu Ali Muhammad Ibn Ḥammām, from Ali Sūrī, from Abu Muhammad 'Alawī, from the honorable children of Afṭas, from Muhammad Ibn Musā Hamedani up to the narrator, who is exactly the narrator related the hadith in *Ghāyat al-Marām*, from Imam Bāqir. In this hadith, the phrase

وحُكامه في أرضه

is replaced with

حكمائه في أرضه.

[546] The Day of Qarr is the eleventh of Dhu al-Ḥijjah when the pilgrims stay at the territory of Minā. The day of Nafr al-Awwal is the twelfth day when some of pilgrims leave Minā, and the day of Nafr al-Thānī is the thirteenth when all the pilgrims leave Minā.

[547] Apart from the sermon of Ghadīr Khumm, which he delivered on the way back from the ḥajj, the Prophet had delivered five sermons on that ḥajj: on the seventh day of Dhu al-Ḥijjah in Mecca, on the ninth day at the territory of 'Arafāt, on the tenth day at Minā in the Mosque of Khīf, on eleventh day in Minā, in the area called 'Aqabah, which is the last part of Minā to Mecca. We have mentioned all these sermons in detail in *Knowing the Imams* vol. 6.

[548] *al-Bidāyah wa al-Nihāyah*, vol. 5, pp. 201–3.

[549] See *Yanābī' al-Mawaddah*, p. 447, section 77.

[550] *Tārīkh Ya'qūbī* (Beirut: 1379 AH). vol. 2, p. 112.

[551] Abu al-Fidā' Ibn Kathīr Dimashqī in his *Tafsīr*, under the subject of Mawaddah, says: "I have recorded it in *al-Ṣaḥīḥ* that the Prophet stated in a sermon at Ghadīr Khumm that:

إنّي تارك فيكم الثقلين كتاب الله وعترتي، وانّهما لن يفترقا حتّى يردا عليّ الحوض.

"'I am leaving two weighty things with you, and as long as you adhere to them you will not get lost. They are the Book of God and my Household; they will not separate from each other until they come to me by the Pond [in Paradise].'" And here, he narrates the hadith of Ahmad Ibn Ḥanbal from Zayd Ibn Arqam in which the Prophet stated:

أمّا بعد، ألا أيّها الناس! إنّما أنا بشر يوشك أن يأتي رسول ربّي فأجيب، وأنّي تارك فيكم الثقلين. أوّلهما كتاب الله تعالى فيه الهدى والنور، فخذوا بكتاب الله واستمسكوا به. فحثّ على كتاب الله ورغّب فيه وقال: صلى الله عليه وآله وسلّم: - وأهل بيتي، اذكّركم الله في أهل بيتي، اذكّركم في أهل بيتي.

"...and then, O people! I am indeed a human being, and I am about to be called [pass away], and I accept it, so before leaving, I am going to leave with you two weighty things. The first one is God's Book. It includes guidance and Light. So take the Book and adhere to it, follow it, and have faith in its verses." The other, the Prophet continued: "It is my Household, God has commanded you concerning my Household, so I mentioned my Household."

[552] It is said in the annotation of *Biḥār al-Anwār*, relating from *al-'Umdah* by Ibn Biṭrīq, p. 51 from Ibn Imra'at Zayd Ibn Arqam; *al-Ghadīr*, vol. 7, p. 37.

[553] The sentence

علتُ الضالّة أعيلُ عَيلاً وعَيلاناً فأنا عائل

is said when one loses something and wonders where to look for it.

[554] In the annotation of *al-Azhār fi Manāqib al-Imam al-Abrār*, it is written

طَرَفه

as well as in *Biḥār al-Anwār*.

[555] *al-Manāqib*, Ibn Maghāzilī, p. 18, in hadith 23; Ali Ibn 'Īsā has narrated it in detail in *Kashf al-Ghummah*, p. 16.

[556] *Tārīkh Damishq*, vol. 2 under Imam Ali's biography, p. 36, hadith 534.

[557] Ibn Ḥajar Haytamī, in *al-Ṣawā'iq al-Muḥriqah*, p. 25, has explained the hadith of Ghadīr Khumm in detail from Zayd Ibn Arqam.

[558] *Ansāb al-Ashrāf*, vol. 1, p. 315, hadith 46.

[559] *Khaṣā'iṣ* (Egypt: Maṭba'a Taqaddum), p. 21.

[560] *Kanz al-'Ummāl*, vol. 15, p. 91. *Faḍā'il Ali*.

[561] *Ḥilyat al-Awlīyā*, vol. 9, p. 64.

[562] *'Abaqāt*, vol. 2, p. 582, under Sakhāwī's biography.

[563] *Yanābī' al-Mawaddah*, p. 40; In *Ghāyat al-Marām*, p. 233, hadith 67 from the Sunni, which Ibn Bābawayh by means of his chains has narrated from Imam Ṣādiq, quoting his father, Imam Bāqir, saying: "I went to Jābir Ibn Abdullāh Anṣārī and told him to explain to us the event of the Farewell Pilgrimage. Jābir narrated a long story in this case and then said: 'The Prophet of Allāh, in this case, said:

انی تارکٌ فیکم الثقلین ما ان تمسکتم به لن تضلّوا من بعدی: کتاب الله عزّ وجلّ وعترتی أهل بیتی

"'"I am leaving with you two precious things; whoever adheres to it after me, he will not get lost. They are two: the Book of God and my Household." Then three times he repeated: "O Allāh! Bear witness!"'"

[564] *Ghāyat al-Marām*, p. 214, hadith no. 9 from the Sunni source; hadith no. 25 in *Ghāyat al-Marām*, p. 225 from the Sunni source, narrated by Abu Naṣr Muhammad Ibn Mas'ūd 'Ayyāshī, in his *Tafsīr* with his own chains from Abu Jamīlah Mufaḍḍal Ibn Ṣāliḥ, from some of the companions who have narrated the same hadith from the Prophet.

[565] *Arjaḥ al-Maṭālib*, p. 338, has replaced the term

تنزلون

with

تَرِدون

and omitted the word

سبب.

[566] *'Abaqāt*, vol. 2, pp. 578–79, under Sakhāwī's biography; *Istijlāb Irtiqā' al-Ghuraf* narrated the two terms

تردون

and

سبب

and replaced

لن ينقضيا

with

.لن يفترقا

[567] *'Abaqāt*, vol. 2, p. 643, under Samhūdī's biography; *Jawāhir al-'Iqdayn* without any difference from the text of Sakhāwī—but only with the replacement of

لن ينقضيا

with

لا يتفرّقا.

[568] *'Abaqāt*, vol. 1, p. 402, under Ibn 'Asākir's biography from *Ṭārīkh Damishq*.

[569] *'Abaqāt*, vol. 2, p. 579, chapter *Istijlāb Irtiqā al-Ghuraf bi-Hubb Aqribā al-Rasūl dhawi al-Sharaf*.

[570] Ibid, p. 580.

[571] *al-Murāji'āt*, p. 15; we have explained this hadith from the Sunni source many times just to intensify its rightfulness, because there are many hadiths in such books, such as the narration of Shaykh Mufid in *Irshād*, that have mentioned the event of Ghadīr, in which the Prophet has explained the command of adhering to *Thaqalayn*; *Ghāyat al-Marām*, p. 230, hadith 47, from the Sunni source; he also says: "Shaykh Abu Ali Ṭabarsī has also narrated this hadith in *I'lām al-Warā*."

[572] *Ghāyat al-Marām*, pp. 231–32, hadith 55, from the Sunni source.

[573] *Yanābī' al-Mawaddah*, p. 35.

[574] Ṭabarsī, *al-Iḥtijāj* (Najaf), vol. 1, pp. 89–90; *Ghāyat al-Marām*, p. 226, hadith 35, from the Sunni source in *al-Iḥtijāj*; *Biḥār al-Anwār* (Company), vol. 7, p. 30; *Amālī* of Ṭūsī, from Abu 'Amr Ibn 'Uqdah and with his chains up to Abu Sa'īd Khudrī, has narrated from the Prophet, saying:

إنّي تارك فيكم الثقلين الا انّ احدهما اكبر من الآخر: كتاب الله حبل ممدود من السماء الى الأرض، و عترتي أهل بيتي، و انّهما لن يفترقا حتّى يردا عليّ الحوض. و قال: ألا انّ اهل بيتي عيني الّتي آوى اليها، و انّ الأنصار تُرسي، فاعفوا عن مسيئهم و أعينوا محسنهم.

"I am going to leave with you two very weighty things; one of them is greater than the other; it is the Book of God, Glory to Him, which is like a rope stretched from Heaven down to the earth; and another one is my Household. They will not separate from one another until they come to me by the Pond [in Paradise]." He continued: "Know that my Household are the dearest to me, and so are the good ones among the Anṣārs." Then, when commenting and explaining this hadith, Majlisī has said: "It is in some of our opponents' books that some of the words have been replaced in this hadith, such as the word

عَيني

with

عَيْبَتي

and

تُرسي

replaced with

كِرشي."

[575] *Amālī* of Shaykh Mufid (Qum: Jāmi'a Mudarrisin Ḥawzah 'Ilmiyya), section 6, pp. 45–47, hadith 6; *Ghayat al-Marām*, p. 234, hadith 78, from the Sunni Source; Qundūzī in *Yanābī' al-Mawaddah*, p. 40, with the extraction of Sayyid Abu al-Husayn Yaḥyā Ibn Hasan, in his book *Akhbār Medina*, from Muhammad Ibn 'Abd al-Raḥmān Ibn Khallād, from Jābir Ibn Abdullāh has explained this hadith in brief.

[576] Sayyid Ibn Ṭāwūs has narrated in his book *Ṭarā'if*, section 33, by means of his chains from Imam Kāzim, a lengthy hadith about one of the sermons of the Prophet when calling the Anṣār to his presence; Sayyid Hashim Baḥrānī has also narrated this hadith in *Ghāyat al-Marām*, p. 228, hadith 40 from the Sunni.

[577] He says in the annotation that Shaykh Ṣadūq in *Amālī* has narrated in a hadith from 'Āyisha, saying: "I asked: 'Who is Sayyid?' He answered: 'He is the one whose command must be carried out, as mine is necessary to be carried out!'"

[578] *Amālī* of Mufīd (Qum: Jāmi'a Mudarrisīn), pp. 44–45, hadith 4.

[579] *Kanz al-'Ummāl*, vol. 6, p. 600; Ḥamū'ī in *Farā'id al-Simṭayn*, vol. 1, pp. 196–97, sect. 40, hadith 54 has narrated exactly the same hadith from Imam Hasan, and at the end he has said: "Abu Nu'aym says: 'Abu Bashar has narrated it in brief, in *Sa'ūdad*, from Sa'īd Ibn Jābir, from 'Āyisha. And so has Ḥākim narrated it in *Mustadrak*, vol 3, p. 124, from Omar Ibn Hasan Rāsbī, from Abu 'Awānah, from Abu Bashar, from Sa'īd Ibn Jābir, as well as 'Āyisha,' and at the end he has said: 'This hadith is a witness to the authenticity of 'Urwah's hadith, as it is a witness to Jābir Ibn Abdullāh Anṣārī's hadith.'"

[580] *Nazhat al-Majālis*, vol. 2, p. 208.

[581] *Yanābī' al-Mawaddah*, p 34.

[582] *Ghāyat al-Marām*, p. 226, hadith 31:

إنّ الذّی قال رسول الله صلی الله علیه و آله یوم غدیر خم و فی حجّة الوداع و یوم قبض فی آخر خطبة خطبها رسول الله حین قال: ترکت فیکم أمرین لن تضلّوا ما تمسّکتم بهما: کتاب الله و اهل بیتی، و انّ اللطیف الخبیر عهد إلیّ أنّهما لن یفترقا حتی یردا علیّ الحوض- کهاتین الأصبعین- و إنّ أحدهما أقدم من الآخر فتمسّکوا بهما لن تضلّوا و تزلّوا و لا تُقدّموهم و لا تخلّفوا عنهم و لا تعلّموهم فانّهم أعلم منکم.

"Indeed the Prophet said in his last sermons on the Day of Ghadīr Khumm, and on the Farewell Pilgrimage, and on the day of Qabḍ: 'Indeed I left for you two directives; you will not get lost as long as you adhere to them; one of them is the Book of God and the next one is my family, that is my Household. And indeed God, the Compassionate and Aware has informed me and made a covenant with me that they will not separate from each other until they meet me by the Pond [in Paradise]. They are as these two fingers of mine. And indeed one of them is in priority; if you adhere to them you will not get lost—do not advance them, and do not oppose them! And do not try teaching them anything, because they are more learned than you are!'"

[583] In the original copy it is Abu Abdullāh.

[584] *Amālī*, Shaykh Mufīd (Jami'ah Mudarrisin), pp. 135–36, hadith 3, and in the margin of *Biḥār al-Anwār*; in the final part, the phrase is *bi mā na'rif*.

[585] In an another edition of this book, it is said: "He has narrated what we knew about it."
[586] *Ghayat al-Marām*, p. 232, hadith 57, from the Sunni source.
[587] *Kitāb Sulaym Ibn Qays Kufi 'Āmirī*, one of the companions of Imam Ali (Najaf), pp. 101–2.
[588] *Ghāyat al-Marām*, p. 235, hadith 27, from the Sunni source; the author, Sayyid Hāshim Baḥrānī, says: "I myself have copied this hadith from Sulaym's book."
[589] *al-Murāji'āt*, p. 15.
[590] *Ghāyat al-Marām*, pp. 228-9, hadith 41, from the Sunni, and from Ibn Ṭāwūs in *Ṭarā'if*, section 33.
[591] *Ghāyat al-Marām*, p. 231, hadith 54 from the Sunni; in *al-Ṣawā'iq al-Muḥriqah* page 75, he says: "There is another hadith in which he says: 'The Holiness said it at his death time'"; Qundūzī has narrated it in *Yanābī' al-Mawaddah* after explaining 40 hadiths from *al-Ṣawāiq al-Muḥriqah*, pages 279–85; concerning the priority of Imam Ali, he has also mentioned this hadith.
[592] *Arjaḥ al-Maṭālib*, p. 340.
[593] Ibid.
[594] *'Abaqāt*, vol. 2, p. 635, under Samhūdī's biography.
[595] *Yanābī' al-Mawaddah*, p. 40.
[596] *al-Murāji'āt*, first edition, p. 15.
[597] *Farā'id al-Simṭayn*, part one, which is in the first section, chapter 58, pp. 312–18; and our mentions are on pp. 317–18; *Kitāb Sulaym Ibn Qays*, pp. 111–17. our explanations are on p. 116.
[598] *Ghāyat al-Marām*, p. 226, hadith 29, from the Sunni source.
[599] *Arjaḥ al-Maṭālib*, p. 339.
[600] *Yanābī' al-Mawaddah*, p. 38.
[601] *'Abaqāt*, vol. 2, p. 579; under Sakhāwī's biography, he says: "and the hadith of Khuzaymah goes on..."
[602] *'Abaqāt*, vol. 2, pp. 641–42, the section in which Samhūdī says:

وعن أبي الطفيل أن عليًا...

[603] *Yanābī' al-Mawaddah*, p. 35.
[604] *Ghāyat al-Marām*, p. 224, hadith 16 from the Sunni source.
[605] Ḥamū'ī, in *Farā'id al-Simṭayn*, vol. 1, pp. 319–22, hadith 251, sect. 58 from the first part has explained this argument by means of his chains from Abu Ṭufayl.
[606] *al-Manāqib Khārazmī*, pp. 216–20, and Najaf edition pp. 221–25.

[607] *Kitāb Sulaym Ibn Qays*, pp. 179–90, and all the related items are put on pages 187, 188, and 189 in order. This hadith is narrated in *Ghāyat al-Marām*, p. 218, hadith 4, from the Sunni source by Muhammad Ibn Ibrahim Nu'mānī in the book *al-Ghaybat* with his chains from *Kitāb Sulaym Ibn Qays*, quoting Imam Ali; similarly it is narrated in detail in *Ghāyat al-Marām*, pp. 230–31, hadith no 51, from Nu'mānī in *al-Ghaybat* by means of his chains from Sulaym; in *Ghāyat al-Marām*, p. 231, hadith 52, from *al-Ghaybat* of Nu'mānī. In this hadith, among those twelve people who stood up to bear witness, four of them were Haytham Ibn Tayyihān, Abu 'Ayyūb, 'Ammār, and Khuzaymat Dhū al-Shahādatayn.

[608] Shaykh Mufid, *Amālī*, pp. 348–50, hadith 4 from section 41; Sayyid Hāshim Baḥrānī in his *Ghāyat al-Marām* has extracted this hadith from Shaykh Mufid's *Amālī* and Shaykh Ṭūsī's *Amālī*.

[609] *Amālī* of Mufid, pp. 348–50, hadith 4 from section 41.

[610] *Yanābī' al-Mawaddah*, p. 21. In this hadith, the phrase

والتالی لکتاب الله

is replaced with

ونحن ثانی کتاب الله

which means: we are at the second level after God's Book.

[611] Sibṭ Ibn Juzī, *Tadhkirat al-Khawwāṣṣ al-Ummah* (Iran: lithograph, 1287 AH), p. 113.

[612] In some other copies, it is said "two years."

[613] In *al-Kāmil fi al-Tārīkh*, vol. 3, p. 460, Ibn Athīr Jazarī has mentioned that in the event of year 49 AH, Hasan Ibn Ali died in this year. He was poisoned by the daughter of Ash'ath Ibn Qays Kindī.

[614] *Kitāb Sulaym Ibn Qays*, pp. 206–9; we have explained this sermon with its translation in the book *Luma'āt al-Husayn*, pp. 23–30.

[615] Khāwarazmī, *al-Manāqib* (lithograph), p. 230, and (Najaf edition), p. 236; *Ghāyat al-Marām*, p. 214, hadith 24, from the Sunni source by Khārazmī.

[616] Khāwarzmī, *al-Manāqib* (lithograph), p. 126, and (Najaf edition), p. 130; *Ghāyat al-Marām*, p. 213, hadith 17, from the Sunni source by Khwārizmī.

[617] *Ghāyat al-Marām*, p. 217.

[618] So far what we said about our Muslim brother, Sayyid Muhammad Tījānī Samāwī, in his book *La Akūn ma' al-Ṣādiqīn*, p. 111, that these four Sunni scholars—Bukhārī, Muslim, Tirmidhī, and Ibn Mājah—have not mentioned *Ḥadīth Thaqalayn* in their books is not right, because Ibn Mājah, Muslim, and Tirmidhī have mentioned it.

[619] Similarly, Ibn Taymīyyah has derisively criticized this sentence: "they will not separate from each other." Mīr Ḥāmid Husayn has replied him as follows: "How can he prove or reject this hadith while he does not believe it and has no chance to study and find the truth!" He, as well as his own friends, has gathered wrong opinions without referring to their intellects and has mentioned it according to his opinion!

It is just from here that 'Amr Ibn Baḥr Baṣrī, known as Jāḥiz, with his strong grudge and enmity against the truth, in *Risāla Madḥ Ahl Bayt* has narrated from Ali, who on the pulpit said: "We are the Household, and not a single person can be compared to us!" The Prophet stated: "The closest people to me are my Household: Ali, Fatimah, and her two children, Hasan and Husayn, and then the martyrs: Asadullāh Ḥamzah, Dhu al-Janāhayn Ja'far, Sayyid al-Wādī 'Abd al-Muṭṭalib, Sāqi al-Ḥajīj al-'Abbās, the good ones among al-Najdah, the helpers among the Anṣār, and the Muhājir, and Dhu Shahādatayn, because they were martyred for them (the Household]; thus there is no good except in them." And peace be upon him, he [the Prophet] said: "I am leaving with you two weighty things; one of them is greater than the other; it is the Book of God which is similar to a rope stretched from the sky down to the earth. And the next one is my Household; God the Compassionate and Aware informed me that they will not separate from one another until they reach me by the Pond [in Paradise]." *'Abaqāt al-Anwār*, vol. 2, pp. 942–43.

[620] *'Abaqāt al-Anwār* (Isfahan), second volume from *Ḥadīth Thaqalayn*, pp. 824–905.

[621] *'Abaqāt al-Anwār*, vol. 2, pp. 824–25.

[622] Concerning this noble hadith, Mīr Ḥāmid Husayn, in *'Abaqāt*, pp. 220–21 has narrated from 'Allāmah Sakhāwī in *Istijlāb Irtiqā' al-Ghuraf*, where he has said: "I am very surprised at Ibn Juzī's statement in *'Ilal Mutanāhīyah*, and the most astonishing is that he says: 'This hadith is not correct, although it has been found in a way mingled among the hadiths in *Ṣaḥīḥ Muslim*! It is because Muslim himself in his *Ṣaḥīḥ* has mentioned Zayd's hadith from Sa'īd Ibn Masrūq, Abu Ḥayyān Yaḥyā Ibn Sa'īd Ibn Ḥayyān, and both of them have narrated from Yazīd Ibn Ḥayyān, who was the uncle of the second one.'"

[623] *'Abaqāt*, vol. 2, pp. 638–39, from Nūr al-Dīn Samhūdī in *Jawāhir al-'Iqdayn*.

[624] See *'Abaqāt*, vol. 2, p. 836.

[625] In *'Abaqāt*, vol. 2, pp. 892–93.

[626] It is quite clear that most hadiths that Ṭabarānī has recorded in his *Mu'jam Kabīr* are authentic, because when writing *Mu'jam Kabīr*, he clearly selected the most correct ones.

[627] *'Abaqāt*, vol. 2, pp. 905–6.

[628] The religious treachery, the jurisprudential crimes, of Ibn Juzī are so many and so strange that his great-grandson Abu al-Muzaffar Yūsuf Ibn Qizqulī, known as Sibṭ Ibn Juzī, when mentioning the Imams in his book *Tadhkirat al-Khawwāṣṣ al-Ummah*, p. 182, section twelve, says: "Ahmad in *Fadhā'il* says: 'Aswad Ibn 'Āmir informed us that Israel quoted Othman Ibn Mughīrah. He also quoted Ali Ibn Rabīnah, saying: "I saw Zayd Ibn Arqam and asked him: 'Did you hear the Prophet said: "I have left with you two weighty things, one of them is greater than the other?" He said: "Yes, I did. I heard him saying: 'I have left with you two weighty things; one is the Book of God, which is like a rope stretching from the Divine to the earth, and the next is my family, that is my progeny. Be aware that they will not separate from each other until they meet me by the Pond [in Paradise]. Be aware how you are going to follow them!'"'"'"'"

And then Sibṭ Ibn Juzī says: "If someone objects that my grandfather has mentioned in *al-'Ilal al-Wāhīyah*: "'Abd al-Wahhāb Anmāṭī reported to us from Muhammad Ibn Muzaffar, he too from Muhammad Ibn 'Atīqī, and he from Yūsuf Ibn Dakhīl, he from Ja'far Ibn 'Aqīlī, he also from Ahmad Ḥalwānī, he too from Abdullāh Dāhir, who said: "Abdullāh Ibn 'Abd al-Quddūs informed us from A'mash, and he from 'Aṭīyyah, he also from Abu Sa'īd, and he says that the Prophet has mentioned the very hadith."'" And then his grandfather says: "[If someone objects:] 'This hadith is weak and unreliable, because it is narrated by Ibn 'Abd Quddūs, who is a Rāfiḍī and it is worthless!' however, my answer to him is: the hadith that we have narrated is the same one that Ahmad Ibn Ḥanbal has mentioned in *Faḍā'il*, and there are not any of those names that my grandfather has mentioned in it! Abu Dāwūd has mentioned this hadith in his *Sunan*, as well Tirmidhī and other Sunni historians it in their books. Razīn has recorded it in his *Jam' bayn al-Ṣiḥāḥ al-Sittah*. I wonder how this hadith that even Zayd Ibn Arqam has mentioned in his *Ṣaḥīḥ* has escaped from my grandfather's mind!" At the end he says: "The term

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means two weighty and great things."

[629] Ibn Ḥajar Haytamī in *al-Ṣawā'iq al-Muḥriqah*, p. 89, has narrated two-thirds of a page of the *Ḥadīth Thaqalayn* from Tirmidhī and Ahmad Ibn Ḥanbal, and then he says: "Ibn Juzī's mentioning this hadith in *'Ilal al-Mutanāhīyah* is wrong, or the writer has neglected the different dimensions of it. It is narrated in *Ṣaḥīḥ* of Muslim by Zayd Ibn Arqam that on the Day of Ghadīr Khumm, the Prophet, on his way from Mecca to Medina, stopped at Ghadīr Khumm, which is a territory with water at Juḥfa." Here Ibn Ḥajar narrates the hadith of Zayd and then says: "It is in the hadiths of the *Ṣaḥīḥayn* that the Holy Prophet said: 'I am leaving with you two weighty things; if you follow them you will not get lost; they are the Book of God and my Household.' Ṭabarānī has mentioned that the Prophet was asked to say some more about them, so he said: 'Do not advance them in anything because you will be ruined, nor find any faults with them, for you will perish, and do not try teaching them anything, for they are the most learned of you all.' And then, in another hadith he says: 'the Book of God and my rules and commands, the purpose of the hadith is these two, because the rules and commands of the Prophet are extracted from the Book of God.'"

[630] In *Aqrab al-Mawārid*, vol. 1, p. 196, in the section hasham it says: "The term *hasham al-rajul* means of everything costly for a man, such as his property and household, and all the important things in his possession."

[631] Muhammad al-Zubaydī al-Ḥanafī, *Tāj al-'Arūs* (Egypt: al-Maṭba'at al-Khayriyyah, 1306–1307 AH), vol. 7, p. 245, sect. thaqal.

[632] *al-Nihāyah* of Ibn Athīr, vol. 1, p. 216, section thiql.

[633] *Ṣiḥāḥ al-Lughat* (Būlāq), 1282 AH, vol. 2, p. 160, the section thiql.

[634] *Miṣbāḥ al-Munīr*, Shahāb Fayūmī (lithograph), the section thiql.

[635] *Aqrab al-Mawārid*, Sa'īd Khurī Shartūtī Lubnānī, vol. 1, p. 91, the section thiql.

[636] *Ṣawā'iq al-Muḥriqah*, Ibn Ḥajar Haytamī, p. 90.

[637] The word *thaqalayn* is used only once in the Qur'an, which is in chapter 55, verse 31: ...*We shall soon attend to* [the account of] *you jinn and mankind both* (55:31). The verse is about *jinn* and mankind because it is related to the previous verses, 14–15: ...*He created man out of clay, like the pottery—while created jinn from smokeless flames of fire* (55:14–15).

[638] *al-Ṣawā'iq al-Muḥriqah*, p. 136.

[639] *Sharh Nahj al-Balāghah* (Dār Iḥyā' al-Kutūb al-Arabiyya), vol. 6, p. 380; it is mentioned in *Nahj al-Balāghah*, sermon 85: "Did I not act upon the great precious thing, and leave with you the next precious

one?" Ibn Abi al-Ḥadīd has also mentioned this comment in *Ghāyat al-Marām*, p. 217, in hadith 39, from the Sunni source.

[640] *Ghāyat al-Marām*, p. 226, hadith 33, from the Sunni source.

[641] *Tāj al-'Arūs*, vol. 7, p. 216, sect. *Āl*; It is stated in *Majma' al-Baḥrayn* (Najaf: lithograph), vol. 5, p. 314: "the word represents a man with his family, who is the most precious to him." Fayūmī in *Miṣbāḥ al-Munīr*, section *Ahl*, says: "It is the family and those who are close and most precious to the one."

[642] *Ṭāj al-'Arūs*, p. 217, section *Ahl*.

[643] *al-Nihāyah* of Ibn Athīr, vol. 1, p. 310.

[644] *Ṭāj al-'Arūs*, vol. 3, p. 380.

[645] *Lisān al-Arab*, vol. 4, p. 538, sect. *'Atar*.

[646] *Ṣiḥāḥ al-Lughat* (Egypt: Bulāq, 1282 AH), vol. 1, p. 258: "the *'itrat* of a man is his household."

[647] *Aqrab al-Mawārid fi Faṣh al-Arabiyyah wa al-Shawārid*, vol. 2, p. 741: "*al-'itrat*, with lower vowel, is the children of a man and his lineage issued from his loins."

[648] *al-Nihāyah fi Gharīb al-Ḥadīth wa al-Athar*, vol. 3, p. 177, in the section on *'itrat*: "I have left with you two weighty things; the Book of God and my Household"; here it says "the *'itrat* of a man means those closest to him; and the *'itrat* of the Prophet are the children of 'Abd al-Muṭṭalib, and he says: 'his closest relatives. This is also Ali and his children—Ali's children up to the end of them.'"

And al-Azharī says: "Tha'labī has narrated from Ibn al-'Arābī saying: 'The term 'itrat refers to a man and his children and what comes from his loins after them; an Arab knows nothing more about it.'"

[649] *Sharh Nahj al-Balāghah*, vol. 6, pp. 375–76, sermon 85; in *Ghāyat al-Marām*, p. 217, from *Sharh Nahj al-Balāghah*, under sermon no. 39 is explained in detail from the Sunni source.

[650] It is necessary to make it clear that as the word 'itrat is translated as "the children and close relatives"; in this hadith it refers to the companions of Kisā' (those gathering under the Prophet's mantle), and the rest of the Imams are included. Baḥrānī has explained it in *Ghāyat al-Marām*, p. 232, hadith 56, from the Sunni source, Shaykh Ṣadūq, by means of his chain from Abu Baṣīr, saying: "I asked Imam Ṣādiq Ja'far Ibn Muhammad who were the Household of Muhammad. He answered: 'My progeny.' I asked: 'Who are your progeny?' He answered: 'They are the succeeding Imams.' I asked: 'Who are your Household?' The Imam answered: 'They are the companions under my mantle.' I asked who was his community. He answered:

المؤمنون الّذين صدّقوا بما جاء به من عند الله عزّ وجلّ، ليتمسّكوا بالثّقلين الّذين امروا بالتمسّك بهما: كتاب الله وعترته أهل بيته الذين اذهب الله عنهم الرّجسَ وطهّرهم تطهيراً. وهما الخليفتان على الامة بعد رسول الله صلى الله عليه وآله.

"'They are the faithfuls who believe what is sent down to them by God, Glory to Him; they adhere to those who are commanded to be adhered to: the Book of God and the Household, who are free from sins and impurity—that is, God has cleansed them from impurity. And those two are the caliphs upon the community after the Prophet.'"

[651] Baḥrānī in *Ghāyat al-Marām*, pp. 219–20, hadith no. 9 from the Shi'a, on the comment of the verse: *then We trusted the Book to those who were chosen from among Our worshippers*. When this verse was discussed in the session of Ma'mūn, all the scholars said: "the meaning of the phrase *We were chosen* refers to the nation." Then Imam Riḍā said: "It means the purified Household!" Then when Ma'mūn asked to know it better, the Imam answered that the best proof was to adhere to the *Ḥadīth Thaqalayn*, which meant the Household of Muhammad; we explained it in detail in the verse of purification, in *Knowing the Imams* vol. 3, lessons 40–45.

[652] *Ṣaḥīḥ Bukhārī* (Egypt): 1355 AH), vol. 4, p. 175, the book of *Aḥkām*.

[653] *Ṣaḥīḥ Muslim*, vol. 3, p. 1452, hadith 5 from the book of *Imārat* (33), no. 1821.

[654] *Farā'id al-Simṭayn*, vol. 2, p. 148, hadith 442.

[655] Ibid., pp. 149–50, hadiths 443–50.

[656] *Mustadrak ala al-Ṣaḥīḥayn*, vol. 3, pp. 617–18.

[657] *Yanābī' al-Mawaddah*, p. 414, section 77, named as validity of "After me, there are 'Ithnā 'Ashara Caliphas," narrated by Mīr Sayyid Ali Hamedani in from *Muwadda al-Ghurbā*; similarly Qundūzī has narrated in *Yanābī' al-Mawadda*, p. 445 from 'Abd al-Malik Ibn 'Amir, from Jābir in Samara, saying: "We were in the presence of the Prophet and heard him say: 'There are twelve caliphs after me.' And then he lowered his voice, and asked my father: 'What did the Prophet say in a low voice? I couldn't catch it!' My father answered: 'The Prophet stated: "All of them are from Banī Hāshim."'"

Sha'bī and Masrūq have narrated: "Once, when we were in the presence of Ibn Mas'ūd, and were asking him our questions, a young man also asked him: 'Has the Prophet ever told him how many caliphs will come after him?'

Ibn Mas'ūd answered him: 'I see you are a young boy asking such questions, because no one has asked such a question before you! But I tell you; the Prophet has said that there will be twelve caliphs after him—as many as the tribes of Banī Israel.'"

[658] *Ghāyat al-Marām*, p. 232, hadith 58, from the Sunni source.

[659] *Farā'id al-Simṭayn*, vol. 2, p. 259, hadith 527 from Sayyid Jalāl al-Dīn 'Abd al-Ḥamīd, quoting his father Imam Shams al-Dīn Fakhkhār Ibn Ma'd Ibn Fakhkhār Mūsawī, from Shaykh Ṣadūq, until its chain reaches Imam Bāqir,

[660] *Amālī Ṣadūq* (lithograph), p. 241, session 63. The author says it was Friday the 3rd of Jamādi al-Ulā, 368 AH.

[661] It is written

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but

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is correct.

[662] *Farā'id al-Simṭayn*, vol. 2, pp. 132–35, sect. 31, hadith 431.

[663] *Biḥār al-Anwār*, vol. 36, pp. 283–85, hadith 106, from Ali Ibn Qumi Rāzī, *Kifāyat al-Athar* (Qum: Bīdār, 1401 AH); the beginning of it, which is about *tawḥīd*, is in vol. 3, pp. 303–4, hadith 40, from *Kifāyat al-Athar*.

[664] *Ghāyat al-Marām*, p. 39, hadith 36, from the Sunni, from Ḥamū'ī in *Farā'id*; see also *Kifāyat al-Athar*, p. 289, which is published in one volume along with *Kharā'ij wa Jarā'ih* of Rāwandī.

[665] *Yanābī' al-Mawaddah*, pp. 440–42, sect. 76.

[666] *Farā'id al-Simṭayn*, vol. 1, p. 316; Shaykh Muhammad Jawād Mughniyah has mentioned in *al-Shi'a wa al-Tashayu'*, pp. 36–37: "Imam is the member of the Household. There are some specialties in the Imam: the first one, according to the Sunnis, is that an Imam must be from the dynasty of the Quraysh; Bukhārī has narrated this hadith in his *Ṣaḥīḥ*, vol. 9, from the book of Ahkām. And the twelver Shi'a say: 'The imamate belongs to Ali, his two sons: Hasan and Husayn and then the sons of Husayn.' They argue about it and refer to what Muslim has written down in his *Ṣaḥīḥ*, vol. 2, p. 191, that the Prophet stated:

انّ هذا الأمر لا ينقضى حتّى يمضى فيهم اثنا عشر خليفة، كلّهم من قريش

"'Indeed this affair continues by twelve caliphs all from the family of Quraysh'; a similar hadith is in *Ṣaḥīḥ* of Bukhārī, vol. 9, the section of *aḥkām*, but instead of the word 'caliph' he uses the term 'Amir.'

'Allāmah Ḥillī in *Sharḥ Tajrīd* (Maṭba'h 'Irfān), p. 250, says: 'The term "twelve" represents the Imams, because he repeated: "After me, the Imam is going to be this brother of mine, his two sons, and then nine children of Husayn one after another"; Muḥibb al-Dīn Ṭabarī Shāfi'ī in his book *Dhakhā'ir al-'Uqbā*, p. 136, has narrated that the Holy Prophet stated: "Even if there is only one day for the life to come to an end, God will prolong it until a man appears with my name!" So Salmān asked: "O Prophet of God, then who is that son of yours?" He, while pointing to Husayn, answered: "He is the son of this Husayn!"'"

[667] A part of verse 78, Sūrat al-Ḥajj (22).

[668] *Farā'id al-Simṭayn*, vol. 1, p. 317.

[669] *Farā'id al-Simṭayn*, vol. 1, pp. 312–15, section 58, hadith 250.

[670] *al-Saqīfah;* this book is also known as *Kitāb Sulaym Ibn Qays Hilālī Kūfī*, pp. 111–25. Sulaym was of the companions of Imam Ali, and he died about 90 AH. He was among the reliable companions and his book has always been a reliable source. Imam Ṣādiq has stated about his book:

من لم يكن عنده من شيعتنا ومحبّينا كتاب سليم بن قَيس الهلالي، فليس عنده من أمرنا شيء ولا يعلم من أسبابنا شيئاً، وهو أبجد الشيعة، وهو سرّ من أسرار آل محمد صلى الله عليه و آله.

"Whoever of our followers and loving friends has not *Kitāb Sulaym Ibn Qays Hilālī* in his possession, he does not know anything of us, because Sulaym's book is as the Shi'a's numerical alphabet, and it is a secret among the mysteries of the Household of the Prophet of God."

[671] *Yanābī' al-Mawaddah*, p. 445, narrated from section 8 of *Mawaddat al-Qurbā*.

[672] *Yanābī' al-Mawaddah*, p. 445, narrated from the tenth *Mawaddah*, the book of *Mawaddat al-Qurbā*.

[673] Sayyid Hāshim Baḥrānī in *Ghāyat al-Marām*, p. 218, hadith 5, of the Sunni, from Muhammad Ibn Ibrahim Nu'mānī in *al-Ghaybat*, from Ahmad Ibn Zayād Ibn Ja'far Hamedani by means of his chains from Imam Ja'far Ṣādiq, from his father, Muhammad Ibn Ali, from his father, Ali Ibn al-Husayn, from his father, Husayn Ibn Ali, has narrated it in detail, finally saying: "When Ali, the Master of the Faithful was asked concerning the meaning of the statement of the Prophet 'I am leaving with you two precious things: the Book of God and my Household,' he said:

أنا والحسن والحسين والأئمة التسعة من وُلد الحسين تاسعهم قائمهم، لا يفارقون كتاب الله ولا يفارقهم حتى يردوا على رسول الله حوضه.

"'It is me, Hasan and Husayn, and then nine offspring of Husayn which ninth one is the Qā'im, al-Mahdi; they will not separate from the Book of God nor will the Book separate them, until they come to me by the Pond [in Paradise].'"

[674] *Yanābī' al-Mawaddah*, p. 445, extracted from *Mawaddat al-Qurbā*, section 10.

[675] Ibid.

[676] Ibid.

[677] *Kitāb Sulaym*, this sermon from pp, 179–90 includes all the cases and the letters that Mu'āwīyah had written to Ali; however, these two cases are on pp. 187–88.

[678] At this point, Qundūzī in *Yanābī' al-Mawaddah*, p. 446, having quoted *Mawaddat al-Qurbā*, says: "Some specialists say: 'The hadiths concerning the twelve caliphs after the Prophet are famous and have been narrated by many.' Therefore by means of those hadiths and the statements of the Prophet it becomes quite clear that the caliphs are twelve and all are from the Household of the Prophet. It is impossible to say that the caliphs are from other families, because none of them can make twelve! We cannot interpret it as kings of Banī Umayyah because they are more than twelve. They have all committed crimes except Omar 'Abd al-'Azīz, and above all they did not belong to Banī Hāshim, as the Prophet stated: 'All of them are from the tribe of Banī Hāshim.' In a hadith that 'Abd al-Malik has narrated from Jābir it is mentioned that all of them had accepted the caliphate of Banī Hāshim. It is also impossible to interpret it as the kings of Banī 'Abbās, because they were more than twelve; however, what the Prophet has informed us was twelve. Therefore, there is no way but to take the twelve Imams from the progeny of the Prophet as the rightful caliphs. On the other hand, they were more pious, wiser, and more knowledgeable than the others for the caliphate position. They had received their great Divine knowledge from their father, the first Imam. Above all, the Prophet, in the hadith of Jābir Ibn Samara, has stated: 'When the Qā'im (twelfth Imam) reappears, my nation (*ummah*) takes him as their leader.'"

[679] *Kitāb Sulaym*, p. 190.

[680] It must be understood that this hadith is not the same as the previous hadith from *Farā'id al-Simṭayn*. The previous one is the protestation of Imam Ali in the Session of Council, but this one is about the battle of Ṣiffīn and the entering of Abu Hurayrah and Abu Dardā'; they are also narrated in two different places in *Kitāb Sulaym*, which we narrated separately.

[681] *Farā'id al-Simṭayn*, vol. 2, pp. 136–41, section 32, hadiths 432–35; it is narrated that the Lawḥ al-Akhdhar is where God has commanded His angel to write the names of all the successors of the Prophet. And then He presented it to His Messenger, and he too entrusted it to Fatimah.

[682] Three more hadiths are related in vol. 14 of this series of *Knowing the Imams*.

[683] Calling Jābir to him, at his death time, when the Imam Bāqir was advising and reading his will to Imam Ṣādiq. According to some hadiths, Jābir died before Imam Ṣādiq, but the truth is that he was alive when the Imam was a grown up boy.

[684] *Farā'id al-Simṭayn, simṭ* 2, section 32, pp. 140–41, hadith 435; Shaykh Ṣadūq has narrated this hadith with the same text and style in *'Uyūn Akhbār al-Riḍā*, vol. 1, pp. 40–41, section 6.

Shaykh Loṭfullāh Ṣāfī Golpāygānī has narrated in his book *Muntakhab al-Athar*, p. 107 from the book *Kifāyat al-Athar* by means of his chains from Ḥudhayfat Ibn Yamān, saying: "The Prophet led the congregational prayer, and after the prayer ended he turned his blissful face to us and said: 'O the company of the people! I advise you to be pious and pray to God and always obey His command. Whoever does what I say, he will surely become prosperous. He who disobeys me, he will regret it very soon! Piety will save one from the fright of the Fire. Now I am about to be called [by God], and I accept it, so I am leaving with you two very weighty things: the Book of God and my family, that is, my Household. As long as you adhere to them you will not get lost. He who adheres to my Household after me will succeed and whoever turns away from them, he will be lost and ruined!'

"I asked: 'O Prophet, who are you going to assign as the caliphs after you?' He said: 'I am going to assign the one whom Mūsā Ibn 'Imrān assigned to his community.' I said: 'You mean his successor Yūsha' Ibn Nūn?' He stated: 'My successor and my caliph after me is going to be Ali Ibn Abi Ṭālib, the chief of the chief, the killer of the disbeliever; whoever helps him, he will be successful, and he who lets him down, he will be humiliated!' I asked: 'O Prophet! How many Imams are going to be after you?'

He stated: 'Nine, as the tribes of the Children of Israel; those nine are going to be of the offspring of Husayn, whom God has given of my knowledge; they are the treasurers of the revelations of God.' I asked: 'So what is the position of the offspring of Hasan?' He stated: 'God, Glory be to Him, has designated the imamate for the offspring of Husayn, as He has stated: "I have left the position of imamate for them one after another!" Then I asked: 'Would you please let me know their names?' He stated: 'Yes, I will. When they made me ascend to Heaven, I cast a glance at the sky and saw that it was written in Light: "There is no god but God, Muhammad is God's Messenger, and Ali is his assistant!" And then I saw some other Lights representing Fatimah, Hasan, and Husayn. I saw in three different places written: Ali, Ali, Ali, and Muhammad and Muhammad and Mūsā, Ja'far, and al-Hasan; the name al-Ḥujjat was as a shining star among them all. I asked the Almighty God: "O my Creator! Who are these people whose names You have mentioned along with Your Name?" God, the Almighty stated: "O Muhammad! These are the Imams and Successors after you. I have created them of your nature. How lucky are those who are going to follow them, but wretched are those who disobey and humiliate them. For the sake of them, I will send down the rain, and for the sake of them I will reward the good-doers and chastise the evil."' And then the Prophet raised his hands to Heaven and prayed. 'O God! Shower Your Mercy and Blessing upon those who are coming after me to propagate Your religion; O God, shower Your Knowledge upon them!'"

[685] *Farā'id al-Simṭayn*, vol. 2, section 48, p. 250, hadith 520; this hadith is narrated by Mīr Ḥāmid Husayn Hindī in *'Abaqāt*, the volume on the *Thaqalayn* (Isfahan publication), vol. 1, p. 311; Sayyid Hāshim Baḥrānī in *Ghāyat al-Marām*, p. 215, hadith 30, from the Sunni source, by the narration of Ḥamū'ī in *Farā'id al-Simṭayn*; by means of another chain from Muslim Qushayrī in his *Ṣaḥīḥ* (Egypt: 1327 AH), vol. 2, p. 325 by means of his chain connected to Yazīd Ibn Ḥayyān, saying: "We, Ḥaṣin Ibn Samarat, Omar Ibn Muslim, and I, went to see Zayd Ibn Arqam." Then he continues in detail describing the event of Ghadīr, and at the end he explains his comment concerning the Household, and to Ḥaṣīn's question he answers: "Who are in the Household of the Prophet." He adds: "All of them are the trustworthy ones." Ḥaṣīn asks to know whether charity was forbidden to them. He was answered: "Yes, it was"; Ahmad Ibn Ḥanbal has fully explained this in his *Musnad*, vol. 4, p. 366, and Muḥibb al-Dīn Ṭabarī has put it in his *Dhakhā'ir al-'Uqbā* by the extraction of Muslim (p. 16).

[686] It means all the children of 'Abd al-Muṭṭalib.

[687] Ibn Yūsuf Ganjī Shāfi'ī, *Kifāyat al-Ṭālib* (Najaf: Maṭba'h Ḥaydariyyah, 1356–1390 AH), p. 11, first section in the explanation of the sermon: bi mā yuda'ā khumman.

[688] Sayyid Ibn Ṭāwūs in *al-Ṭarā'if fi Ma'rifat Madhāhib al-Twā'if* (Qum: Maṭb'a Khayyām), p. 116, says: "'Abd al-Mahmud said (his nickname is 'Abd al-Mahmud, so he means he himself said) how the Prophet's plans were unnoticed, although the verse was revealed when the the four—Ali, Fatimah, Hasan, and Husayn—were sitting under his mantle! There, the Prophet clearly said:

اللّٰهمّ هؤلاء اهل بيتی فأذهب عنهم الرّجس.

"'O God, these are [the members of] my Household, move impureness away from them!' And the Prophet who has assigned his Household to be the caliphs after him has pointed out that they will be alongside the Book of God; they will not separate from it until they join the Prophet by the Pond [in Paradise]. So how was it hidden from the people? Why did they not know those who were with the Book of God were infallibles, and that was why the Prophet had chosen them?"

Sayyid Sharaf al-Dīn 'Āmilī in *al-Fuṣūl al-Muhimmah*, p. 32, after narrating the detailed hadith concerning

من مات على حبّ آل محمّد مات شهيدا

has said: "the purpose of 'the Household' in this hadith as well as the other hadiths is the Household who belongs to the Prophet, and all are the rightful caliphs after him. That is, those who are the most precious ones to him, and God has matched them with the Qur'an. He has clearly stated that they will not get separated, and whoever adheres to them will not get lost, and he who disobeys them will not succeed. The meaning of the Household is only those who were nominated by God, but not those who are far or even the close relatives."

[689] In *Ghāyat al-Marām*, p. 225, hadith 20, from 'Ayyāshī, by means of his chains narrates in his *Tafsīr* from Mas'adat Ibn Ṣadaqah as saying that Imam Ja'far Ṣādiq stated:

انّ الله جعل ولايتنا أهل البيت قطب القرآن و قطب جميع الكتب، عليها يستدير محكم القرآن و بها تَوَهَتِ الكتب ويستبين الإيمان، وقد أمر رسول الله صلى الله عليه و آله أن يُقتدى بالقرآن و آل محمّد و ذلك حيث قال فی آخر خطبة خطبها: انّی تارك فيكم الثقلين: الثقل الأكبر و الثقل

الأصغر، أمّا الأكبر فكتاب ربّي، وأما الاصغر فعترتي أهل بيتي، فاحفظوني فيهما، فلن تضلّوا ما تمسّكتم بهما.

"Indeed God has assigned our guardianship to be the kernel—the kernel of all the Divine Books. All the unabrogated verses of the Qur'an are about us; they call people to believe, obey, and praise our rightfulness. By means of those verses, the need to believe in our guardianship becomes apparent. And in his last sermon that the Prophet delivered, he commanded people to believe and follow the Qur'an and us, the Household of Muhammad. It was when he said: 'I am going to leave with you two most weighty things—a greater weighty thing, and a minor one. You should know that the greater one is the Book of my Creator and the minor one is my own family, that is, my Household. Therefore, you have to consider my right in those two; so far as you adhere to those two you will not get lost!'"

[690] *Nahj al-Balāghah*, sermon 85, ed. Muhammad 'Abduh, vol. 1, p. 154:

فأين يُتاه بكم؟ بل كيف تعمهون وبينكم عترة نبيّكم وهم أزمّة الحقّ وأعلام الدين وألسنة الصدق، فأنزلوهم منازل القرآن، وردوا هم ورود الهيم العِطاش.

"So People! Where are you going? The flags of truth are fixed up. There are clear signs. The pillars of guidance are there. What has made you confounded and perplexed in the wilderness? It is very surprising that you are misguided and misled although the descendants of your prophet are amongst you. They are the tongues of truth. Love them. Turn to them as thirsty camels turn to water!"

[691] That is because Ibn Abi al-Ḥadīd was a Mu'tazilī.

[692] Ibn Abi al-Ḥadīd, *Sharh Nahj al-Balāghah*, vol. 6, pp. 376–77; *Ghāyat al-Marām*, p. 217 from *Sharh Nahj al-Balāghah*, under hadith no. 39, from the Sunni source.

[693] *Ghāyat al-Marām*, pp. 223–24, hadith no. 14, from the Sunni source.

[694] This hadith has been narrated even better by Shaykh Ṣadūq according to the narration in *Ghāyat al-Marām*, pp. 218–19, hadith no. 6, from the Sunni source, and the Imams' names have been mentioned it that hadith. In that hadith, the Imam adds: "O man! By God, if there only remains one day of this life, God will prolong that day until the [twelfth] Imam reappears..."

[695] *Ghāyat al-Marām*, p. 229, hadith 44, from the Sunni source.

[696] *Ghāyat al-Marām*, p. 229, hadith 45, from the Shi'a, from Imam Ṣadīq, who said the Prophet stated:

أنا أوّل قادم على الله تبارك و تعالى ثم يَقدم على كتابُ الله و اهلُ بيتي ثم تَقدَم عَلَيّ امتي، فأقول لهم: بنسما فعلتم في كتاب الله عزّ و جلّ و أهل بيت نبيّكم.

"I am the first to go to God the Almighty, and then comes to me the Book of God, and next my household, and then my nation will join me, so I will ask them: 'What did you do with the Book of God the Almighty and the Household of your Prophet?'"

[697] *Ghāyat al-Marām*, p. 229; following hadith 49, he states: "Sa'd Ibn Abdullāh, in *Basā'ir al-Darajāt*, has quoted Shu'ayb Ḥaddād, narrating that:

أنا قادمٌ على الله ثم يَقدَم عَلَيّ كتابُ الله، ثم عَلَيّ أهل بَيتي، ثم تَقدَم عَلَيّ امتي؛ فيقفون فيسألهم ما فعلتم في كتابي و أهل بيت نبيّكم.

"I am the first to go to God the Almighty, and then comes to me the Book of God, and next my household, and then my nation will join me, so I will ask them: 'What did you do with the Book of God the Almighty and the Household of your Prophet?'"

[698] 'Allāmah Ḥillī believes Zamakhsharī was the strongest opponent toward the Household, but I would say that Zamakhsharī was a moderate Sunni and Ḥanafī scholar, as we can find this in his *Kashshāf* and *Rabī' al-Abrār*.

[699] 'Allāmah Ḥillī, *Nahj al-Ḥaqq wa Kashf al-Ṣidq* (Qum: Manshurāt Dār al-Hijrah), p. 227.

[700] *Ṭarā'if*, pp. 117–18 from Zamakhsharī by means of his chains. The only difference with 'Allāmah Ḥillī's hadith is that instead of mahjat qalbī, he has written bahjat qalbī.

[701] *Biḥār al-Anwār* (lithograph), vol. 23, p. 110, narrated by *Ṭarā'if* from Zamakhsharī.

[702] *Yanābī' al-Mawaddah*, p. 82, narrated from Ḥamū'ī with his chains from Jamīl Ibn Ṣāliḥ, from Imam Ja'far Ṣādiq, quoting his great-grandfather Imam Ali narrating the Prophet, and the phrase *bahjat qalbī* is the same as the narration of *Ṭarā'if*,

[703] Khārazmī, *Maqtal Imam Husayn* (Najaf: Maktabat al-Zahrā, 1367 AH), vol.1, p. 59, written similar to *Yanābī' al-Mawaddah*. He has quoted Ḥamū'ī saying that the hadith has been narrated by Imam Muhammad Ibn Ahmad Ibn Ali Ibn Shādhān, from Hasan Ḥamzah, from Ali Ibn Muhammad Ibn Qatībah, from Faḍl Ibn Shādhān, from Muhammad Ibn Zīyād, from Ḥamīd Ibn Ṣāliḥ, from Ja'far Ibn Muhammad, quoting his father, and his father too, from Imam Husayn, and he also from the Prophet.

[704] Qāḍī Nūr al-Dīn Shūshtarī, *Iḥqāq al-Ḥaqq* (Tehran Maṭba'ah Islamiyyah), vol. 4, p. 228, and vol. 9, p. 198, has narrated from Fawāris, Zamakhsharī, and Shaykh Jamāl al-Dīn Ḥanafī Muṣilī—in order—from a lithograph edition of *Farā'id al-Simṭayn, Kitāb Arba'īn, al-Manāqib*.

[705] *Iḥqāq al-Ḥaqq* says, vol.4, p. 228, and vol. 9, p. 198, from *Durar Baḥr al-Manāqib* (lithograph).

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